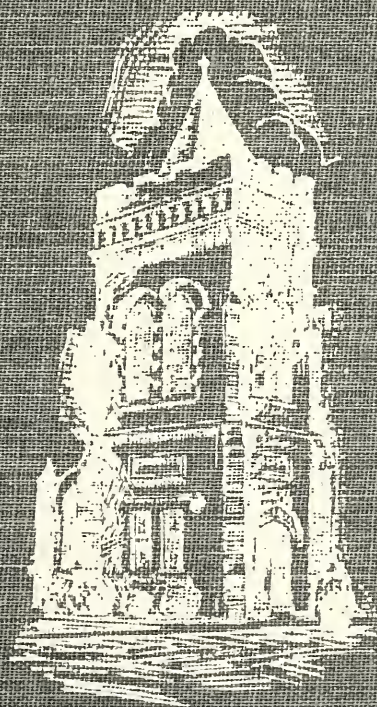


A History of the Graham Presbyterian Church 1850-1983



DURWARD T. STOKES

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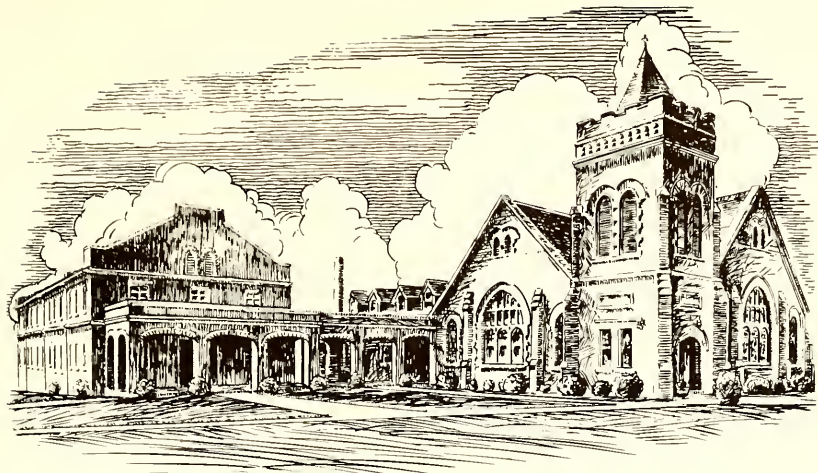
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A History of the Graham Presbyterian Church

1850-1983

By

Durward T. Stokes

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Published by Durward T. Stokes and Printed by the
Meredith-Webb Printing Company, Inc., of Burlington, North Carolina,
for the Graham Presbyterian Church 1984

Graham Presbyterian Church

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May, Nineteen Hundred and Eighty-Four

The Session of the Graham Presbyterian Church, on behalf of all church members, families and friends, accept with grateful appreciation this book, "History of Graham Presbyterian Church."

To Dr. Durward Turrentine Stokes we express our deep gratitude for untold hours of research, writing and editing which have evolved into the history of our church during its first one hundred and thirty-three years. This is truly a labor of love, recording events past and present through which the hand of God has moved, beginning with the founders, to establish this church as a beacon in the community. We praise God that one of our own members had the vision, the talent, and the strength to complete such an enormous task. Dr. Stokes has also provided for the publication of the book, and all funds received by the Church from sales will be set aside to be used for historical projects in the future. For this we are grateful.

A special word of appreciation is directed, also, to Mr. and Mrs. George T. Webb, Jr. and their sons, Travers and Kelly, of Meredith-Webb Printing Company, for their expert advice in preparing the book for publication, their fine work, and especially for their monetary consideration toward the cost of publishing, making it possible for all members and families to purchase a copy at a very reasonable price.

The Session hopes all will avail themselves of the opportunity to purchase and read the book. If indeed, the future is built upon the past, then we of the Graham Presbyterian Church anticipate bright days and years ahead as we proceed to carry forward the work of our Lord Jesus Christ.

W. Vealand Smith
W. Vealand Smith, Clerk

Donald C. Nance A. Min.
Dr. Donald C. Nance, Moderator

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The Church in 1908.



The First Manse, in use 1882-1961, dismantled in the 1960s. The lot now the site of the Fountain and Flower Beds.



Chapter I

The New County, Town, and Church

In 1752, a large area in central North Carolina was officially designated as Orange County. As the population increased, part of its territory was periodically taken to form new counties. Even with these reductions in size, the Orange boundaries were forty miles or more from the county seat at Hillsborough, which posed a serious transportation hardship on the citizens who had business to transact at the courthouse. To relieve this situation, in January, 1849, the state General Assembly passed a bill introduced by Giles Mebane which created Alamance County from a section of Orange. After the necessary vote of the people in the area approved the act, another was passed to locate the county seat in the center of the new political unit. This exact location was found to be a marsh at the corner of present South Main Street and Robin Lane in Graham, the site now occupied by a McDonald's Hamburgers restaurant. Because of the geographical disadvantage, the town was laid out a short distance north of the bog. The town was named Graham in honor of Governor William A. Graham.

Alamance was an agrarian county, thinly populated with sturdy, industrious people, most of whom were engaged in subsistence farming. In the southern section, Quakers had settled along Cane Creek prior to the American Revolution. In the northwest, in an area stretching into adjoining Guilford County, the settlers were German Reformed and Lutherans, who had lived along Great Alamance Creek since the eighteenth century. The remainder of the area was settled primarily by Scotch-Irish whose land titles dated back to the Revolutionary period. Unlike neighboring Caswell County and mother Orange, the new unit had no extensive plantation aristocracy whose lands were cultivated by large numbers of slaves, allowing the owners leisure for riding to hounds and promoting horse racing.

The Scotch-Irish were predominantly Presbyterian when they came to America and had remained loyal to their denominational preference. Due to the efforts of Hugh McAden, Henry Pattillo, and other of their pioneer ministers,

churches were organized in central Carolina in the middle of the eighteenth century and had continued to be active. Cross Roads and Hawfields were two that were in the new county. The members of their congregations who moved to the new town for political and commercial pursuits then found themselves an inconvenient distance from the churches to which they belonged. This made attending services regularly difficult and often impossible. The newcomers from the old churches in Caswell or Guilford counties were even further removed from their religious homes. The only church at Graham was New Providence, on the western edge of the town. Originally a meeting house for general use, it had become a unit of the Christian Church founded by James O'Kelly, and membership in it did not appeal to all the Calvinists. The answer to their problem was to organize a new church. In this project, they found allies among the German Reformed, who "were already Calvinistic in doctrine and Presbyterian in government, and had become acquainted with Presbyterianism through the preachings of the Paisleys, William and Samuel, Lynch and others,"¹ according to Archibald Currie, the first regular pastor of the Graham group.

Real estate sales were brisk in the newly-planned town, as individuals and groups made purchases of land upon which to build homes, mercantile establishments, and other structures necessary or desirable for a balanced community. One parcel adjacent to the western edge of the platted area was purchased by John Scott, David L. Ray, Dr. Michael W. Holt, and William Carrigan. In 1849, they paid Joseph N. Freeland \$16 for 1½ acres "for the use of a Presbyterian church" they proposed to organize and build.²

Within a short time, the plans of this latter group materialized, as a substantial number of Graham residents and people living outside the town, but in its vicinity, expressed their desire for a new church home. The Presbytery of Orange, which was the governing unit of the Presbyterian Church in the area, approved a request to establish a church in the town. The formalities were completed on December 8, 1850, when a Commission of the Presbytery visited the village and organized the Graham Presbyterian Church. According to tradition, the meeting took place in the home of John Scott, which stood approximately at the present 214 E. Harden Street. There were 27 charter members of the congregation. All of these were received "by certificate" except one, who was admitted to membership "upon examination." The names of these included John, James S., and Calvin Scott, George J. Freeland, Samuel M. White, John A. Mebane, Mesdames Hunter D. Kirkpatrick, Margaret Scott, Martha F. Dixon, Isabella, Deborah, Martha and Nancy Freeland, Elizabeth Paisley, Martha Rich, Martha Morrow, and Misses Frances Scott and Mary A. Paisley, all of whom had been dismissed from the Hawfields Presbyterian Church in order to join the new congregation, and the others were David L. Ray, William A. Nelson, Robert Hanner, John L. Scott, Thomas G. McLean, Mesdames Angeletta Ray, Mary B. Nelson, Sarah Jane Holt, and Miss Mary A. Mebane. With the conclusion of this action, the Graham Church became an independent unit approximately one year before the town received its official charter of incorporation. Other members were soon enrolled, including Samuel M. White's wife, the former Adeline V. Puryear. Their daughter, Fannie

Vaughn White, "the first white child born in the town," was the first infant baptized in the new congregation, and probably the first to be given Christian baptism in Graham.³

Shortly after this initial event at the church, Joseph Washington Nelson was the fourth infant baptized. He was the son of William A., and Mary B. Nelson, two of the charter members of the congregation, who had moved to the county seat for educational purposes. In 1849, the couple had opened a Young Ladies' Seminary near Fairfield Presbyterian Church, six miles west of Hillsborough, in Orange County. The church's pastor, Archibald Currie, shared in the management of the institution in addition to giving "instructions in Mental and Moral Philosophy." When Alamance County was formed, the young educators moved their school to Graham, while Currie continued to conduct a seminary at Fairfield. The fall opening of the school in its new location was advertised in 1850, with board at "\$5 per month, tuition 8 to 12 per session," and "extras in proportion." References given were B.S. Ezell, president of William and Mary College, in Virginia, Ex-governor B.K. Henagan, Marion, South Carolina, and the Reverend Drury Lacy, a Presbyterian minister in Raleigh. This school, which opened simultaneously with John R. Holt's academy for boys, placed the infant community in an enviable position for educational opportunities.⁴

An account of the June, 1852, commencement of the Graham Seminary was published. Calvin H. Wiley, the state's prominent educator, and Dr. Crane, of New Orleans, were the guest speakers on the program. Unfortunately, this was the last known function of the institution, as Nelson's sudden death the following month necessitated its closing. Mrs. Rebecca P. Kerr, widow of Daniel W. Kerr, then opened a girl's seminary in the town. The Presbyterians and others, especially the Christian Church members, continued to promote education in every manner possible and Graham continued its development into a center of learning for the area.⁵

William A. Carrigan's name is not on the list because he moved to Arkansas before the church was organized and died before transferring his share of the land purchased by the group for its use. In 1858, his heirs executed a quit claim deed for any interest they had in the property, which gave the Graham Church a clear title to the land.⁶

Four elders were then elected to guide the infant congregation in its future development. They were John Scott, who had been an elder at Hawfields, David L. Ray, who came from the Bethel congregation, and from Guilford County churches, Robert Hanner and Thomas Greer McLean. The latter had belonged to one of the flocks of the Reverend Eli Washington Caruthers, who for many years was pastor of the Alamance and Buffalo Churches. Scott had been a member of the commission authorized by the legislature in 1849 to select a site for the county seat. When Graham was incorporated two years later, he was appointed the first Magistrate of Police, an office corresponding to that of the mayor today. The two newcomers from Guilford, after forming the mercantile partnership of McLean and Hanner, opened their store in a building on the Court Square. This structure was later known as the Bason building, and today as the Nicks Building. The partners went out of business in 1857, after which McLean was elected County Register of Deeds, and remained in that office

more than fifteen years prior to his death in 1881. He also served as a commissioner of the Town of Graham, which was incorporated the year after the Presbyterians founded their church. Hanner officiated as the village constable several terms. He was also a small farmer, and in 1882, at the age of 75, died while plowing in a field near the town.⁷

After the congregation was organized, it gathered in the court house until a small frame building with a shingle roof was erected on the church lot. Services were held in this modest sanctuary whenever a visiting minister could be secured. In 1852, the recently licensed John Milton Sherwood was paid \$200 to supply the pulpit for one year. At that time, the membership had risen to 38 communicants in 24 families. In addition to paying the clergyman, \$4.40 was given to domestic missions, \$2.90 to each of foreign missions, publications, and education, \$5.000 to Presbytery, and \$5.00 for miscellaneous purposes.⁸

Evidently the congregation was developing an optimistic financial outlook as the next year it extended a call to the Reverend A.G. Hughes to become its pastor. The clergyman refused, because he was already supplying both the Cross Roads and Hawfields churches. However he did visit Graham frequently and until 1855 aided the struggling young church in every manner possible.

Then the Reverend Archibald Currie agreed to devote one-half of his time to the pastorate, while the remainder of his time was devoted to educational projects.⁹

Being nothing if not businesslike, the congregation met in the court house on June 1, 1856, and elected T.G. McLean, Samuel M. White, George F. Freeland, A.S. Holt, and J.G. Moore trustees of the church. The function of this group and its successors was to hold title to the church property on behalf of the congregation. The following year, McLean deeded to his fellow trustees a ½-acre lot adjoining the church property. It seemed somewhat foolish at the time for the small membership to expand its real estate holdings, but the cost was only \$5, and with its acquisition, the church had ample room to expand for many years in the future.¹⁰

In 1859, Daniel C. Harden and Thomas M. Holt were elected elders by the congregation. The former was a merchant who assisted in founding the church. The latter, who lived near his cotton mill at Haw River, served North Carolina from 1891 until 1893 as its governor. His father, Edwin M. Holt, a pioneer textile industrialist, joined the Graham church in 1861, and later presented it with a handsome silver communion service, which its still used to some extent by the congregation.¹¹

Prior to the arrival of the new minister, by a gigantic effort and the generous assistance of friends, the small frame church, described by Mrs. James N. Williamson as "little more than a shanty," was replaced by a substantial brick structure. A small portion of its walls are still in use, having been incorporated into the basic construction of the present edifice. A Bible donated by the Alamance County Bible Society was placed in its cornerstone, which was laid on May 23, 1857, with appropriate Masonic ceremonies by the Alamance Lodge No. 133, AFM. The members marched in procession to the church grounds, then returned to the court house to adjourn. The original wooden building was then converted into a schoolhouse, or else one was built, as during

the week Mr. Currie conducted a school in such a structure on the church grounds. The entire lot was surrounded by a wooden picket fence.¹²

The most complete description of the new structure has been left to posterity by H.W. Scott:

I am told that it was modeled after the Hawfields Church in its architecture, anyway it was the old fashioned type, the kind I love, and much mental and spiritual edification was secured within those austere rectangles in the time prior to the era when the church 'Plant' emulates a country club in its facilities for feeding and recreation. It faced toward what is now the rear of the church. Entry was made into the vestibule by a large outside double door, and that led into the auditorium by two doors, one on either end. The pulpit was opposite the entry and on either side of it were short pews running at right angles to it, called the "Amen Corners" and usually occupied by the very devout. The pews in that old church were the straightest up and down, uncompromising seats that can be imagined....Along both sides of the church were galleries to accomodate [sic] the colored members of the congregation, some of whom were communicants.¹³

The galleries to which Scott referred were only a part of the evidence that the church was not racially prejudiced, for in 1860 Matilda Green, "a free woman of color," was received into membership. The following year, Sophia, "servant of John G. Albright," was admitted by the Session.¹⁴ The latter was undoubtedly a human chattel belonging to a Christian master, as slavery was legal at the time. These two are the only known black members although there may have been others. More than one slave owner resided in Graham with his bondsmen, and there was probably more than one free black in the town, but either the effort was not exerted or was unsuccessful in attracting them into the Presbyterian Church.

Because the church was located at the county seat, several of its members also served Alamance County as officials from time to time. These included George J. Freeland, the first County Register (now called the Register of Deeds), Thomas G. McLean, who served in the same office, and Dr. George K. Foust who officiated several terms as coroner. There were probably others who cannot be identified because of the absence of county records in its early period. James Sidney Scott was Graham's first postmaster and, many years later, his son, "Buck," would be mayor of the municipality for a number of years. The local prestige of some members did not make the congregation class conscious, however, as its ranks included farmers, mechanics, and merchants in addition to industrialists, professional men, and the political leaders.¹⁵

An interesting indirect connection of the church was through Mrs. Rebecca Wiley and Misses Jane. D. and Harriet D. Wiley, members of the congregation who moved to Graham from Guilford County. The latter was the sister of the Reverend Calvin Henderson Wiley, ordained by Orange Presbytery, but who never served as pastor of a church. There is no record of his ever residing in the town but he owned an extensive tract of land on its southeast border where he operated a gold mine. In visits to his relatives, he probably attended church

with them and may have even preached there on occasion. His greatest achievement was as North Carolina's first Superintendent of Public Schools, where his development of an educational system is still highly acclaimed.¹⁶

Presbyterian ministers were required by their denominations to acquire a classical education in addition to their theological training. The result was that, until the dawn of the twentieth century, many of them conducted parochial schools at their pastorates. Currie was no exception, for he had been educated at Donaldson Academy and Union Theological Seminary, and at times had as many as thirty pupils in his Graham School. In addition, he was officially employed by the county to examine and grade applicants for the teaching positions in the elementary schools of Alamance. The minister was also a strict disciplinarian, using corporal punishment without hesitation when necessary. According to his contemporary, the Reverend William P. McCorkle, "Many who later became prominent citizens of the county were taught and disciplined and prepared for college or business life under his tuition."¹⁷ A talent for teaching was later evident in his grandson, Archibald Currie, who for many years was Woodrow Willson Professor of Economics and Political Science at Davidson College.

As moderator of the church Session, the clergyman also imparted to the elders a sense of responsibility to adhere to the strict Christian practices which were a part of their Calvinistic theology. When the necessity arose, they dutifully remonstrated with an erring communicant regarding numerous absences from church services, personal conduct of which they disapproved, or changed theological concepts, in order to bring the strayed member back into the security of the fold. Happily, these occasions were infrequent as the Graham congregation was composed for the most part of pious Presbyterians.

When the non-denominational Bible Society of Alamance County was organized in 1853 "to promote the circulation of Holy Scriptures without note or comment," Thomas G. McLean, David L. Ray, and John Scott filled official positions. In addition to these, other Presbyterians were active in the worthy Society which included in its program the distribution of Bibles to soldiers during the Civil War.¹⁸

Throughout the years from 1860 to 1865, no mention was made in the church records of the Confederate States of America, but the tentacle of the war which secession caused reached the congregation. Of its members who were engaged in military service, the only officer was Lieutenant James D. Bason, who was wounded at both Chancellorsville and at Gettysburg. All the others were privates, including Henry M. Rich, a farmer who was mustered in as a musician, and was severely wounded at Fort Harrison, Virginia. Samuel M. White served without injury, but William James Nease was wounded at Gettysburg.¹⁹ Beside the name of Isaac A. Nease on the church roll, the session clerk penned the sad notation, "Supposed to have died in the army." The official records state that the former coach maker from Alamance "was reported missing on the retreat from Yorktown, Virginia," in 1862. The name appears on the military roster as Isaac M. Nease, but both versions of the name evidently apply to the same man.²⁰ This was the only fatality suffered by the Graham Presbyterian soldiers. If there were other participants from the Graham

flock in military service, their records have not been found. However, after hostilities ceased, new communicants received into the church included a number of Confederate veterans. One of these, Daniel Albright Long, whose name was on the roll for a brief period, went to Yellow Springs, Ohio, in 1883, to become the chief executive of Antioch College. He justly claimed to be the first Confederate veteran elected to the presidency of a college north of the Mason and Dixon Line.²¹

During the Reconstruction Period which followed the end of the war, Alamance County became a hotbed of political activity. Agitators arrived to join those already in the area on crusade for racial equality. This effort was resented in a situation where many whites were disfranchised and the freed blacks allowed to vote, though most of them knew little about casting ballots. As the breach widened between the races, units of four organizations were formed in Alamance. They were the Constitutional Union Party, the White Brotherhood, the Invisible Empire, and the Ku Klux Klan. The last three, being secret organizations, were frequently confused with each other with the result that Ku Klux Klan became a general term for all. The atrocities for which they were responsible, or for which they were blamed, are a part of the county's history and not that of the Graham Presbyterians. However, the church could hardly remain entirely aloof from the turbulence taking place around it. The prevailing attitude of the congregation is best realized from Pastor Currie's statement:

*After the turmoil of the War came the reconstruction period which proved more disastrous than the War itself. The feelings of the political parties in which the people of this county were divided were intensely bitter, and culminated in the excesses of the Ku Klux Klan followed by the notorious Kirk War. The latter raged in its greatest fury in the community around the church, and kindled passions which were not allayed for many years.*²²

Regardless of this situation, the only direct connection found between the church and Reconstruction is that the list of men who admitted membership in the White Brotherhood, in a effort to restore law and order, contained the name of Elder Rober Hanner. The membership also included Jacob A. Long and James Edmund Boyd, who testified: "Many church members of all denominations belonged to the organization; don't know any Episcopalian but myself who was a member."²³ Long later joined the Presbyterian congregation and in 1878, Boyd's wife, nee Sallie Holt, became a member. When her husband became a Federal judge, the couple moved to Greensboro and she was dismissed from the Graham Church.²⁴

It was unfortunate that the efforts of the peacemakers were futile. The regrettable affairs came to a climax on February 26, 1870, when a group of disguised nocturnal prowlers hanged Wyatt Outlaw to a tree on the Court Square in Graham. The executed black was accused of having fired a shot at a group of klansmen riding through the streets of the town on one occasion. He was also the local head of the Union League, in which capacity he was accused

of inciting the blacks to burn barns and do more shooting. Whether or not he was guilty cannot be determined now, but on the other side of the ledger, he was a town policeman when he supposedly fired at the ghostly riders, which gave him the excuse of attempting to preserve order.²⁵ In the report of the atrocity to William Woods Holden, the governor of the state, the victim was described as "an industrious mechanic, well to do and prospering." The account also contained an opinion, stating, "No crime can be alleged against him except that he is a colored man, a Republican, and has presumed to hold the office of town commissioner two terms, one by your appointment, and second by election of the people."²⁶ Nor criticism has been found of his service as a municipal official, nor of being one of the founders of the local African Methodist Episcopal Zion Church, now known as Wayman's Chapel, nor of helping start a school for blacks.²⁷ When the Reverend Mr. McCorkle came to the Graham Church later, in a spirit of curiosity, he asked the black Martin VanBuren what kind of person the victim of the atrocity had been. The well-known operator of a rental hack service replied, "Jest one o' these here mouthy niggers."²⁸ Whatever he had been or done, however, does not wipe away the stain on the history of the town and county caused by the tragedy.

Conditions which were responsible for such outrageous violations of the law made the position of a clergyman unusually difficult. The peace-loving Currie must have used all the oil at his command to pour on the troubled waters arising from opposing political factions within both the town and his congregation. His patience was especially tried after the murder when, according to his statement, "it was published in some newspapers that this congregation held its worship while the man was hanging from a limb in full view of the church door." The indignant pastor then explained that he "was absent that day and the church was not opened at all." Several years later, upon learning of this incident, the Reverend Mr. McCorkle queried that if there had been a Presbyterian service that day, "could the people have found a better time to pray?" Neither pastor deemed it necessary to write that the scene of the crime was fully two blocks away and not on the doorstep of the church, as seemed implied by the false accounts.²⁹

The illegal execution and other excesses caused by the political turmoil of the period did not escape severe official action. In March, 1870, a proclamation by Governor Holden declared Alamance County in a state of insurrection. Colonel George W. Kirk arrived shortly thereafter with two companies of hastily recruited soldiers to maintain order and the Kirk-Holden war began. During the months of this conflict and the years of increased bitterness which followed, the Graham Presbyterian Church grew but little and, like many other congregations, did well to hold its own.³⁰

In 1861, the Rufus Yancey McAdens were new arrivals in Graham from Caswell County. Mrs. McAden, the former Frances F. Terry, had her membership transferred to the Graham group from Cottage Church, in her native Virginia. Although her husband was a great-grandson of the Reverend Hugh McAden, pioneer missionary who founded the Presbyterian churches of Hawfields, Griers, and Red House, he did not join the church with his wife.³¹ However, he attended services with her and in 1862, their son, George

Swepson McAden, was baptized in the church.³² Rufus Yancey McAden's mother was Frances Yancey, daughter of the prominent Bartlett Yancey. One of her sisters married George W. Swepson, founder of Swepsonville, North Carolina. Another married Giles Mebane, who introduced the bill in the state legislature to create Alamance County. He also played a leading role in the founding of the North Carolina Railroad, the corporation responsible for building the town of Company Shops, which later became the city of Burlington.³³ In his latter years, the political leader and statesman moved from his farm to Graham, where he became a member in the Presbyterian Church home of his daughter, Catherine, and her husband, L. Banks Holt, and their family.³⁴

From 1862 to 1867, the brilliant McAden was a representative from Alamance County in the state House of Commons and served with distinction as Speaker during his last term. He was then elected president of a bank in Charlotte and moved his residence to that city. When this occurred, the Graham Presbyterian Church lost a faithful member and the town a leading citizen. A tribute was later paid to the family when McAden Street was named in their honor.³⁵

In the issue of March 14, 1876, *The Alamance Gleaner* announced, "The Presbyterians are about laying off and setting apart a grave yard, near the Presbyterian church in this place."³⁶ This burial ground was across what is now West Harden Street from the church, approximately opposite the brick pillars flanking the paved walk leading from the sidewalk to the north door of the building. It was located on an acre of land purchased for \$25 from Pastor Currie.³⁷ Almost as soon as it had been incorporated the town of Graham had provided a cemetery for its citizens, but it had not maintained the facility very well, which made another burial place more attractive. In the course of two decades, the small "God's Acre" of the church became the site of thirty-two graves. However, the cost of upkeep was a burden to the congregation and, as the municipal cemetery was greatly improved in 1896, the Presbyterians spent \$133.65 to have the dead moved from their cemetery to that of the town. L. Banks Holt then paid the church \$250 for the parcel of land and used it to extend his Oneida Cotton Mill building. The only other expense incurred was five dollars paid to E.S. Parker for writing the deed transferring the ownership.³⁸

Despite the obstacles encountered which impeded progress, the Graham congregation did gradually increase in size. In 1864, though the war was still being fought, there were 65 communicants representing 34 families on the roll. In May, 1869, J.H. Holt and J.D. Bason were elected the first deacons of the church.³⁹ The new officials were needed as the financial program had expanded. In 1870, \$813.47 was received into the treasury, and disbursed as follows: Sustenance, \$16.57; Foreign Missions, \$10.06; Education, \$20.09; Publications, \$14.06; Presbyterial (assessment), \$15.00; Congregational, \$731.19; and Miscellaneous, \$6.00. The minister's annual salary of \$600 was included in the sum listed as "Congregational." In addition to financial growth, the Sabbath, or Sunday, School which had been started had forty pupils enrolled under the supervision of five teachers, and thirty youth were attending the pastor's parochial school during the week.⁴⁰

In May, 1877, the church was host to the Spring Meeting of Orange Presbytery. This was quite an ambitious undertaking for the relatively small group, but one which was successful in every measure. The Presbytery met in Graham again the following year.⁴¹ The congregation also used its facilities in every manner possible for community benefit. Dr. T.H. Pritchard, a clergyman from Raleigh, came to Graham in 1875 to lecture on "Literary Attractions of the Bible." He was also persuaded to preach at the Presbyterian Church while at the county seat.⁴² In March, 1877, the Alamance Bible Society met at the church where the program was supervised by J.H. Holt, its president. Pastor Currie was chairman of the Executive Committee of the organization and T.G. McLean was its treasurer.⁴³ Later in the year, the public was invited to hear Theo N. Ramsey, the Grand Worthy Chief Templar of North Carolina, lecture in the church on temperance.⁴⁴

Only men could be elected to the Session or the Diaconate at the time, but the women created an additional outlet for their activities by pooling their efforts in "sewing, selling and begging" for the church. They even bent their efforts toward providing heat in the building during the dreary war years. One of their projects during the Currie ministry was an effort to have "the old high pulpit lowered," and the obliging minister consented upon the condition that the members of the congregation sit nearer the front than previously. The terms were met and the pew at the front of the sanctuary became more popular afterwards.⁴⁵

Encouraged by their accomplishments, a Ladies' Aid Society was organized. In 1878, this group raises \$25 which was donated to the general fund of the church. In the same year, all the ladies of the congregation were given credit by the local press for having provided the sanctuary with a handsome clock, "and placed it on the ceiling of the gallery, where during services it is only to be consulted by the minister."⁴⁶ It is quite possible that the enterprising women raised the money necessary for this purpose earlier in the month when they held an ice cream and cake festival while a crowd was in town to hear the candidates for political offices make their campaign speeches to the public. According to the local newspaper, "quite a handsome sum" was realized on that day for the church.⁴⁷

The success of this venture inspired the ladies to plan a Dime Festival on the evenings of November 17 and 18 "for the benefit of the foreign Mission Fund and to buy a bell for the church."⁴⁸ The exact nature of such a program is uncertain but the affair was clearly intended to be both a fund-raising and a social event.

The latter part of the project undertaken by the women was the result of plans to renovate the church building. By May, 1879, this work was underway under the capable direction of John Denny, a master builder who constructed numerous outstanding buildings in the town. A new roof was added to the structure and a cupola to house a bell, which would then relieve the congregation of dependence "upon the court house bell to call them to worship." In June, the painters were working inside the building and the improvements almost completed. In October, the Presbytery was informed of the addition of the bell, and in all probability the women of the church paid for it. It was also probable that

no one enjoyed the new facility any more than young Charles A. Scott, who performed the janitorial services at the church for the sum of one dollar per month, and no longer had to walk down to the court house to ring its bell for services.⁴⁹

In the spring of 1878, Archibald Currie resigned the pastorate after twenty-one years of service in that position. There were 67 communicants at the time, with 43 children enrolled in the Sunday School under eight teachers. The sum of \$816.41 was raised and disbursed that year. In the annual report to Orange Presbytery, the statement was made that although the members did not engage in family worship "as they should do so," they "united with others in a prayer meeting held once in two weeks and conducted chiefly by the pastor of this church." The result was that "temperance and general morality is as good as it has been at any time in the history of the church." Leaving the congregation in this favorable condition, "Father" Currie served in other fields until his retirement to Hampden-Sydney, Virginia, where he died in 1906 at the age of eighty-four years. He was succeeded within a few months in Graham by the Reverend Benjamin Watkins Mebane, at a salary of \$800 per annum.⁵⁰

The influence of the minister remained with his Graham flock after his departure and, when the church was extensively remodelled in 1908, a marble tablet was placed on a wall of the sanctuary containing the following tribute:

In Memoriam

Rev. Archibald Currie

Born October 15th, 1817 - Died June 17, 1906

First pastor of this church

Stated supply 1856 - 1866 - Pastor
and Teacher 1866 - 1878

His gentleness, simplicity and amiability
endeared him to his people, and he
was their exemplar in sterling
integrity, fervent piety and
devotion to duty.

This tablet is erected as a
memorial of love by his former
parishioners and pupils.

Early in 1879, John Denny, W. Calvin Donnell, and James H. Holt were elected elders and Armstrong Tate was accepted as a member of the Session because he had been an elder at Haw Fields, the church from which he transferred his membership to Graham. James W. White, L. Banks Holt, John W. Whitsitt, Robert M. Denny, and J.L. Scott were elected deacons.⁵¹

The 1878 report to the Presbytery also contained a somewhat apologetic explanation "that some of our families and members who live at a distance from the church attended but seldom but it is believed that it is only because of circumstances that make it difficult or even impossible to do so."⁵² One of the reasons for this situation was the growing population at the town of Company

Shops, several miles west of Graham. As headquarters of the North Carolina Railroad, skilled employees from far and wide had moved there, bringing their religious preferences with them. For those inclined toward Presbyterianism, the nearest church of the denomination was at the county seat, which made regular attendance at services difficult. Nevertheless, members were attracted from various sections of the area. Two individuals transferred their membership from Presbyterian churches in their native Scotland, a testimony to the influx of Presbyterians into the county from distant places. Daniel Worth, the pioneer merchant at the railroad center, though reared a Quaker, joined the congregation with his family during the brief period when they resided in Graham. Others who were prospective members, such as locomotive engineers Thomas L. Robertson, John W. Rippy, and John Anderson, lived near the shops and delayed in becoming communicants because of the distance involved.⁵³

As soon as the building of the railroad maintenance center began, the Reverend Currie held periodic services in the community without regard to denominational emphasis. At first, he preached in the open air, then in a crude construction shack. When the general store building was erected, he used the meeting hall on the upper floor. Later, when space became available, services were held in the Railroad Hotel, then in the Union Church at the Shops. As a result of his dedicated efforts, a small group of Presbyterians were gathered together.⁵⁴ The distance to the Graham sanctuary was still a drawback, but countered with the cooperation of the church officers. On November 7, 1875, the elders "assented" to a proposition that a meeting of the Session be held at Company Shops "if desired by persons living there in order that such might be received into the Graham church."⁵⁵

No immediate action had been recorded as a result of this proposal, but on March 30, 1879, the Graham elders did hold a Session meeting at the railroad center, during which nineteen new members were received into the congregation. Most of these new members lived at the railroad town and were included in the eighteen dismissed from the Graham Church on May 25, to become charter members of the Presbyterian Church of Company Shops. They were John W. Rippy and wife, John Anderson and wife, Thomas S. Robertson and wife, C.W. Vaughn, J.W. Sharpe, and John Brown, Mesdames Mary B. Moore, Thomas Piper, Caroline Piper, S.C. Vaughn, and Walter Pae, Misses Annie R. Moore, Ella M. Piper, Sarah J. Robertson, and Mary L. Robertson.⁵⁶ On June 15, a Commission of Orange Presbytery composed of the Reverends B.W. Mebane and J.H. Fitzgerald, and Ruling Elder W.C. Donnell, met with these and three others to formally organize the congregation at the Shops.⁵⁷ This was the beginning of the large and influential First Presbyterian Church, of Burlington. Coincidentally, from 1879 until 1884, Archibald Currie's son, James Lauchlin Currie, served this church as its pastor.⁵⁸

The departure of these members made a sizeable depletion in the ranks of the Graham church but it did not cause a crippling situation. The new minister had been born in Greensboro on May 26, 1850. He was the son of Dr. D.C. Mebane, a prominent physician, and his wife, Susie E. Matkins Mebane. The minister held both the A.B. degree and the M.A. degree from Davidson

College, and would later in life acquire a Doctor of Divinity degree from King College. He had been licensed to preach in 1877 but was not ordained until November of the following year. Then he was both ordained and married to Miss Bettie G. Carter.⁵⁹

Upon the arrival in Graham of the couple, they were given an elaborate reception by Captain and Mrs. J. W. White in their home which is still standing at Number 213 South Main Street. According to a contemporary account, "the spacious parlors were thrown open, and a large number of our citizens called to congratulate the newly made man and wife." After this mutual welcome, the Mebanes moved into their new home. On September 20, 1879, they were blessed by the arrival of a son, David Cummins Mebane.⁶⁰

The new minister was both a sincerely pious man and a zealous evangelist. Shortly after arriving at the Graham ministerial post, he held a "protracted meeting" at the church. He was assisted by the Reverends J.F. McKinnon, of Concord, and J.M. Anderson, of Mebanesville (today Mebane), North Carolina, and Dr. W.B. Harrell, of the Graham Baptist Church. Under the efforts of this evangelistic team "there was a deep interest manifested in the meetings throughout and quite a number professed religion," according to the newspaper.⁶¹

In 1878 the busy ladies of the Sewing Society planned an ambitious bazaar at which ice cream would be sold. After expressing his disapproval of raising money for the church by such means, Elder Thomas M. Holt excused his attendance at the affair on the grounds that he "supposed the young people enjoyed them." The industrialist, who was one of the principal financial pillars of the church, "bought generously," and "refused proffered change." This gave rise to the opinion that "his acts were commended and his principles ignored."⁶²

Pastor Mebane was also dogmatic in his interpretation of religious duties. While the ladies were rejoicing over the record sum of \$125 which was the result of the project, they were dismayed by an emphatic message from the minister that a part of the money would have to be sent to Tuscaloosa, a school for blacks. This interference with the manner in which the ladies used the money for which they had worked hard became an issue of such intensity that in 1879 the women disbanded their organization.⁶³

This unfortunate affair was soon followed by another incident which brought growing dissension to a climax. Its best description was recorded from a contemporary:

...in a fine old house not a thousand miles away there was a big wedding where the conviviality natural to such an occasion was augmented by generous amounts of champagne. It grew late at night and a downpour of rain delayed the pastor's leaving so he repaired to a bedroom used as a cloak room and entirely clothed even to his shoes, stretched out on the bed. Some of the gay young fellows found him there and resenting his not having removed his shoes (so they said) attempted to take off offending articles of apparel. The preacher did not fail to let it be known that he resented any such behavior and he decided thereafter to labor in other parts of the Vineyard.⁶⁴

Just how much Mebane was influenced by this experience is uncertain, but on July 6, 1880, he resigned the Graham pastorate and departed for work in Abingdon Presbytery.⁶⁵

Upon his departure, the minister bade farewell to the town in a letter to the editor of the local newspaper:

Will you allow me the use of your columns to convey to my many friends sincere thanks for all the kindness shown to me and my family. During a sojourn in Alamance of more than two years, I have become sincerely attached to the people of the whole community—not merely to those of my own churches, but also to many outside of them. And now on leaving, I bear away a grateful remembrance of the great kindness, I have received from so many. I desire in behalf of both myself and wife to express to all our heartfelt gratitude. May those who have so frequently ministered to us in temporal things be richly recompensed in spiritual things; Upon one and all, I pray the richest blessings of heaven.

B.W. Mebane ⁶⁶

These do not sound like the sentiments of a disgruntled minister, but those of a real Christian leader, and as such they are accepted.

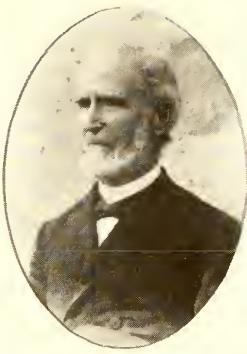
Although he served the congregation at the county seat a shorter period than any of its regular ministers, the church grew under Mebane's leadership and could no longer be properly classified as an infant or struggling organization. In addition to his principal duties, the enthusiastic young clergyman also held two services each month at Company Shops, for which he was paid \$50 annually.⁶⁷ Despite the exodus of its members to form the new organization at the railroad center, in 1880 there were 86 communicants in the Graham church, with 62 enrolled in the Sunday School and Bible Class under nine teachers. A total of \$1,891.08 was received and paid out during the fiscal year. A collection was taken for "the colored evangelistic fund," and the decision was made to observe Holy Communion semi-annually instead of once each year, as formerly. Yet the Session reported, "There has been no wide spread revival of religion among us."⁶⁸ While these statistics reflected a certain amount of numerical and financial growth, the conclusion was not comforting. It was clear that consistent physical and spiritual growth remained a challenge for the future.

FOOTNOTES

- 1 Archibald Currie and Ephraim C. Murray, "History of the Presbyterian Church of Graham, North Carolina," typescript in the archives of the church, hereinafter cited as Currie and Murray, History; William Henry Foote, *Sketches of North Carolina Historical and Biographical*, (New York: Robert Carter, 1846), 228-229, 276, hereinafter cited as Foote, *Sketches*.
- 2 Walter Whitaker, *Centennial History of Alamance County 1849-1949*, (Burlington: Burlington Chamber of Commerce, 1949), 94, hereinafter cited as Whitaker, History; Office of the Alamance County Register of Deeds, hereinafter cited as ACRD, Book of Deeds 1, 49.
- 3 Mary E. Parker, "History of the Graham Presbyterian Church," typescript in the archives of the church, hereinafter cited as Parker, History of the Church; Book #1, Minutes of the Session of the Graham Presbyterian Church, from its organization, Dec. 8th, 1850, to April 20th, 1879, hereinafter cited as Minutes #1 with page numbers given where they exist. Herbert Snipes Turner, *Church in the Old Fields* (Chapel Hill: University of North Carolina Press, 1962), 143, lists twenty names taken from the records of Hawfields Church of those dismissed to join the Graham organization, but two of the names do not appear on the roll of the new church. See also, *The Alamance Gleaner* (Graham), March 15, 1906, hereinafter cited as *Gleaner*. (This newspaper was founded in 1875 by Edward S. Parker, father of the historian, Mary E. Parker. This family belonged to the Presbyterian Church). See also, S. W. Stockard, *History of Alamance* (Raleigh: Capital Printing Company, 1900), 152.
- 4 *The Hillsborough Recorder* (Hillsborough, North Carolina), July 18, 1849, August 8, 1850, June 8, 30, 1852, hereinafter cited as *Recorder*; Stockard, *History of Alamance*, 89.
- 5 Minutes #1. See also, Durward T. Stokes and William Tate Scott, *A History of the Christian Church in the South* (Burlington: The Southern Conference of the United Church of Christ, 1975), 115.
- 6 ACRD, Book of Deeds 2, 509.
- 7 *Gleaner*, August 15, 1881, November 9, 1882. See also, William P. McCorkle, "History of the Graham Presbyterian Church," typescript in the archives of the church, hereinafter cited as McCorkle, History; and Whitaker, History, 90.
- 8 Minutes #1, 15, 24; E. C. Scott (ed.), *Ministerial Directory of the Presbyterian Church, U. S. 1861-1941*, (Austin, Texas: Published by the General Assembly, 1941), 646; hereinafter cited as *Ministerial Directory, 1941*; Minutes #2, 50-51.
- 9 Currie and Murray, History; *Ministerial Directory, 1941*, 154; *Recorder*, July 18, 1849, June 13 and December 19, 1860.
- 10 Minutes #1, 19; ACRD, Book of Deeds 5, 119.
- 11 Minutes #1.
- 12 McCorkle, History; Parker, History of the Church; Record Book of the Bible Society of Alamance County, pages unnumbered, in the possession of Mrs. William F. Hadley, Graham, daughter-in-law of Z. T. Hadley, the last secretary of the organization; hereinafter cited as Bible Society Records. See also, Secretary's Record Book of the Alamance Lodge No. 133, AFM, now in the archives of the Grand Lodge of North Carolina, Raleigh.
- 13 Parker, History of the Church.
- 14 Minutes, #1, 25, 27.
- 15 Alamance County Court Minutes, Vol. I, June, 1849; Branson's *North Carolina Business Directory, 1869*; Record of Appointment of Postmasters, 1832-September 30, 1971, Roll 92, 498, hereinafter cited as Postmasters.
- 16 Minutes #1; *Ministerial Directory, 1941*, 770; ACRD, Book of Deeds 8, 132. Small gold mines were numerous in the state at the time. Wiley's was located on the present McAden Street.
- 17 Minutes #1, 64; McCorkle, History; Parker, History of the Church. See also, *Gleaner*, February 15, 1876.
- 18 Bible Society Records.

- 19 Louis H. Manarin (compiler), *North Carolina Troops, 1861-1865: A Roster* (Raleigh: N. C. Department of Archives and History, 5 volumes, 1973), V. 327, 334, hereinafter cited as Manarin, *Roster*; Minutes #1. See also, John W. Moore, *Roster of North Carolina Troops in the War Between the States* (Raleigh: Edwards and Broughton, 4 volumes, 1882), III, 353, IV, 335, hereinafter cited as Moore, *Roster*.
- 20 Jordan and Manarin, *Roster*, V, 333; Minutes #1.
- 21 Minutes #1; Tombstone inscription on Long's grave, Linwood Cemetery, Graham.
- 22 Currie and Murray, History.
- 23 The Raleigh *Sentinel*, September 1, 1870, "Account of the Trial of State vs William Andrews and others before Judge Pearson."
- 24 William S. Powell (ed.), *Dictionary of North Carolina Biography* (Chapel Hill: University of North Carolina Press, 1979), Volume A-C of a proposed multi-volume work, 202.
- 25 Whitaker, *History*, 126; J. G. deRoulhac Hamilton, *Reconstruction in North Carolina* (New York: Columbia University Press, 1914), 467.
- 26 *The North Carolina Standard* (Raleigh), March 3, 1870.
- 27 ACRD, Book of Deeds 4, 45. On September 10, 1868, for \$20, William Clendenin and wife, Jane, deeded to Wyatt Outlaw, Edmund White, Martin VanBuren, Benjamin Paisley, and Giles Bason, trustees, "a certain lot of land for a church lying on the west side of the road running north from Graham," containing one acre.
- 28 McCorkle, History.
- 29 Currie and Murray, History; McCorkle, History. No newspaper account referring to the Graham Presbyterian Church at the time has been found. It is quite possible that the statement made by Currie was based on the inflammatory novel, *The Fool's Errand*, (New York: Fords, Howard and Hulbert), written in 1879 by Albion Winegar Tourgee. Describing the murder in an account thinly disguised as fiction, the author wrote that "the people of God who passed to and fro from the house of prayer," seemed unmindful of the ghastly object hanging from the tree. New Providence Church was a mile to the north of the scene, and just outside the town's boundary. The only church for whites in the town at the time was the Presbyterian, and no services were held in it on that day.
- 30 McCorkle, History.
- 31 Minutes #1; Foote, *Sketches*, 158.
- 32 Minutes #1.
- 33 *Gleaner*, January 31, 1889.
- 34 Minutes #1. Mebane is buried on the L. Banks Holt family plot in Linwood Cemetery, Graham.
- 35 Samuel A. Ashe, *Biographical History of North Carolina From Colonial Times to the Present* (Greensboro: Charles L. Van Noppen, 8 volumes, 1905-1917), V, 199.
- 36 *Gleaner*, March 14, 1876.
- 37 ACRD, Book of Deeds, 7, 35.
- 38 Minutes of the Session of the Graham Presbyterian Church, Book #2, 163, hereinafter cited as Minutes #2.
- 39 Minutes #1, 35, 59.
- 40 Minutes #1, 63.
- 41 *Gleaner*, May 1, 1877, November 12, 1878.
- 42 *Gleaner*, December 21, 1875.
- 43 *Gleaner*, March 6, 1877; Bible Society Records. Reorganization had taken place in 1865.
- 44 *Gleaner*, May 19, 1877.
- 45 Parker, History of the Church.
- 46 *Gleaner*, August 13, 1878; Minutes #1.
- 47 *Gleaner*, August 6, 1878.
- 48 *Gleaner*, November 12, 1878.
- 49 *Gleaner*, May 9, June 11 and 25, 1879; Parker, History of the Church.
- 50 Minutes #1; *Gleaner*, June 21, 1906.
- 51 Minutes #1.
- 52 Minutes #1.
- 53 Minutes #1.

- 54 Robert D. and France W. White, *Centennial History of the First Presbyterian Church, Burlington, North Carolina, 1879-1979* (Burlington: Privately printed, 1979), 9-10, hereinafter cited as White, *Centennial History*. See also, Durward T. Stokes, *Company Shops, The Town Built By A Railroad*, (Winston-Salem, North Carolina: John F. Blair, 1981), 105.
- 55 Minutes #1.
- 56 Minutes #2, 3.
- 57 *Gleaner*, June 18, 1879; White, *Centennial History*, 11.
- 58 White, *Centennial History*, 12-13.
- 59 Parker, History of the Church; *Gleaner*, December 3, 1878.
- 60 *Gleaner*, December 3, 10, 1878.
- 61 *Gleaner*, October 1, 1878.
- 62 Parker, History of the Church.
- 63 Parker, History of the Church.
- 64 Parker, History of the Church.
- 65 Minutes #2, 38.
- 66 *Gleaner*, July 12, 1880.
- 67 White, *Centennial History*, 11.
- 68 Minutes, #3, 23.



Reverend A. Currie
1856-1878



B.W. Mebane
1878-1880



George Summey
1881-1884



E.H. Harding
1885-1889



W. R. Coppedge
1890-1895



W.P. McCorkle
1896-1901



E.C. Murray
1901-1914



T.M. McConnell
1914-1918



Edward N. Caldwell
1919-1925; 1944-1946



Walter E. Harrop
1925-1944



Edgar A. Woods
1946-1955



William H. Kryder
1955-1958



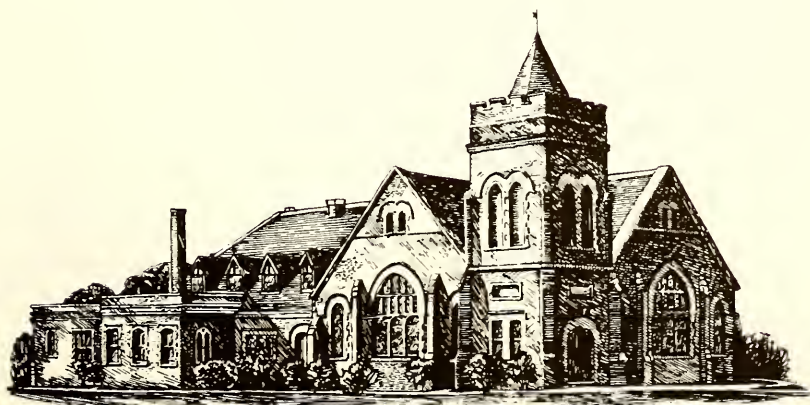
William Wooten Peters
1959-1974

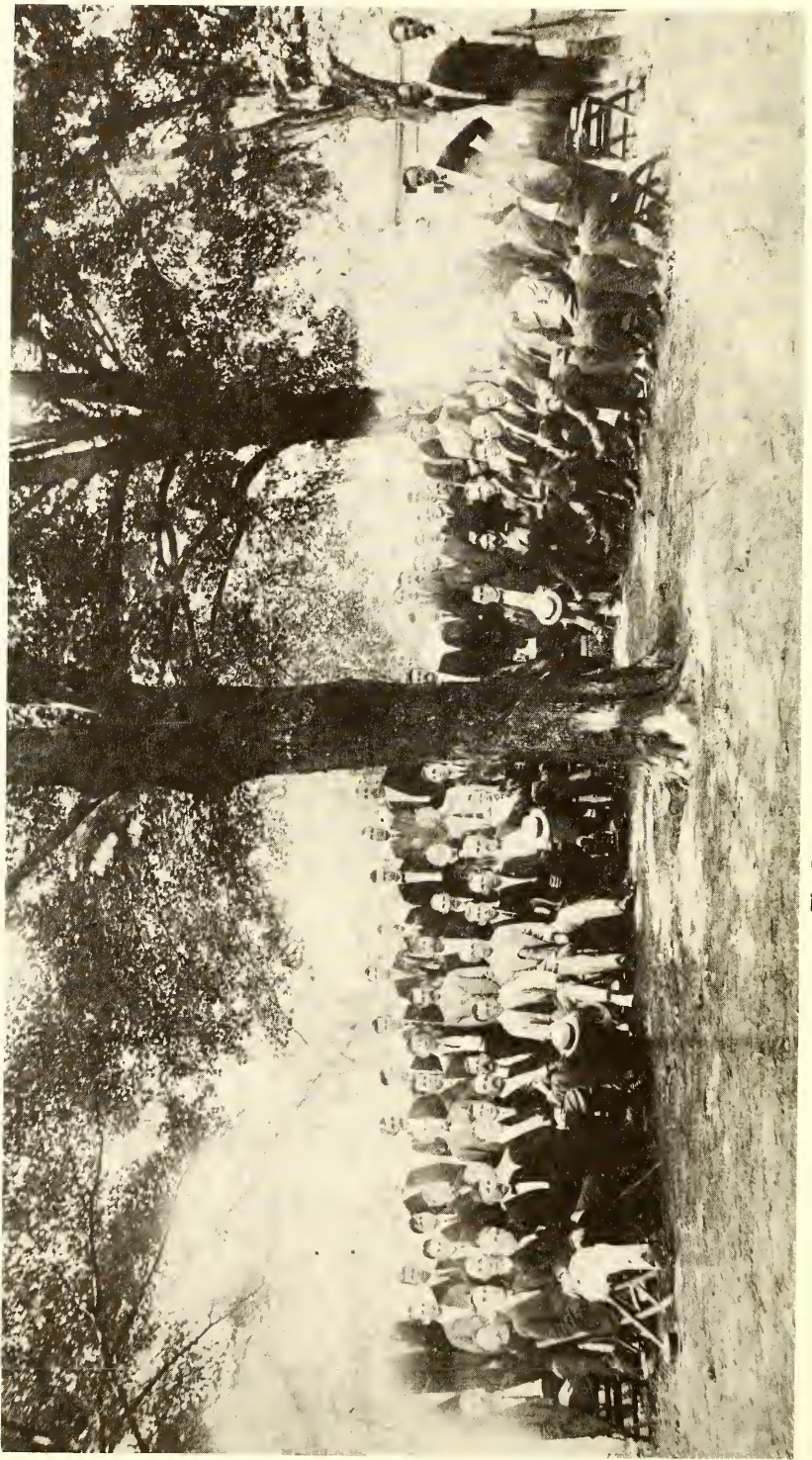


Donald Carol Nance
1974-



Steven Dale Gadaire
1979-1984





The Brotherhood Class, circa 1917.



Chapter II

The Struggle for Growth

Mebane was succeeded in the Graham pastorate by the Reverend George Summey, who became the Stated Supply on May 8, 1881, for both the congregation at the county seat and the one at Company Shops. A native of Asheville, the minister had attended the University of Georgia before earning an A.B. degree in 1870 and an A.M. degree two years later from Davidson College. In 1873, he graduated from Union Theological Seminary, in Richmond, Virginia, with a B.D. degree, and accepted a call to a church in Bolivar, Tennessee. From there he moved to Covington, Kentucky, where he served a congregation until 1880.¹

Summey married Elizabeth Rebekah Worth in 1875 and they became the parents of Carrie Arthur, Albert, George, and an infant son and daughter (twins). The latter were born the month prior to the arrival of the clergyman in Graham.² Until that time, no official home had been provided for the minister, leaving him with the problem of arranging a residence for his family. This was not always easy to accomplish and sometimes it was impossible in a town as small as Graham at the time. This was especially true of a group as large as the Summey family. The congregation in general, and one family in particular, realized that a remedy must be found for this situation if the growing church obtained and retained the best clerical leadership possible in the future. The solution was to build a manse for the housing of the minister and his family and action was immediately planned. This constituted the next significant forward step of the church.

Edwin M. Holt and his wife, Emily, led the project to provide an official residence for the minister and his family. On February 5, 1882, the Session was informed that the couple would deed to the church the one and one-half acre Baker Gragson homestead which they had acquired on the east side of the church's land, "upon conditions that the congregation would properly improve it." The report was also made to the elders that "a Subscription had already been made of nearly enough to make the said improvements," which were to

remodel the house standing on the property for suitable use as a manse.³ Upon the acceptance of their proposition, the Holts “being moved by a spirit to aid and help said church, and for the consideration of one dollar,” on April 8, 1882, deeded the lot to James W. White, John W. Whitsett, L. Banks Holt, and John L. Scott, trustees of the church.⁴

Inspired by the proposal, construction began before the deed was even executed. In March, Captain O. R. Smith, of Durham, had “turned the old building around and rolled it back,” and the *Gleaner* voiced the opinion that “when the remodeling is completed, it will make an attractive appearance.”⁵ The result was a two-story frame house with its front entrance and a roomy porch on the Harden Street side of the lot. The building, which had cost \$1,377.74 to complete, was appraised for \$2,000 a few years later, and served as a home for the clerical families of the Graham church for three score and ten years.⁶

The first occupants were the Summey family, which filled the house to capacity. The group included Miss Lottie Kerr Summey, the minister’s sister, who became a communicant of the Graham church. Another sister, Miss Clara Summey, was a frequent visitor at the manse. The popularity of the talented, congenial group rose rapidly as its members became leaders in the cultural life of the town. In November, 1881, a group met at the manse to organize “a society for mutual entertainment.” T. B. Eldridge presided over the meeting and J. L. Scott Jr., served as secretary. “The Winter Evening Club” was selected for a name and the next meeting planned at the Graham Normal College. At the second gathering, the Reverend Summey was chosen for president, Miss Mary Albright, vice-president, and J. L. Scott Jr., secretary. There were twenty-four members present to hear papers read by Charles Tidball, a local school teacher, a Mr. Alberson, and Mrs. Summey. This was one of the activities inspired by the Summeys to enliven social life in the community which was especially dull in the winters.⁷

Under Summey’s leadership, the Graham Presbyterians were not clannish, if ever they had been, and in 1882 joined with the Providence Christian Church congregation in a Thanksgiving service. The influence of the pastor was also responsible for having some of his pious members relax their stern concepts. In the afternoon of Christmas day, a decorated tree was prepared at the church for the children to enjoy in the afternoon. This event in a denomination which for generations had stubbornly refused to attach any religious connotation to the annual yuletide festival was a significant liberal step forward.⁸

In June, 1883, with the care of his growing family in capable hands, Summey broadened his education by sailing from New York aboard the *Alaska* for a three-months tour of Europe. His role was not entirely that of a tourist on pleasure trip for, in July, he preached a sermon on the Song of Solomon, 111, 4, at the High Street Presbyterian Church in Ballymena, Ireland. Located in County Antrim, the town of several thousand inhabitants was an important center of the linen trade, and also the regimental headquarters of the Royal Ulster Rifles. To be a guest minister in one of its churches was both a challenge and an inspiration to the young American clergyman, who made the most of his opportunity.⁹

No further details of his tour are known but in September the minister returned home, "bronzed" by his travels and plunged into his pastoral duties. These included supplying the church at Company Shops, as his predecessors had done, in addition to serving the Graham congregation. Occasionally he accepted invitations to hold a service at another church in the area and serve in other capacities, such as giving a lecture for the benefit of the Philologist Society library at Graham Normal College. While engaged in this taxing schedule, the clergyman also found sufficient time to organize Sunday Schools in the Haw River community, five miles northeast of Graham, and at the Little Alamance Schoolhouse, two miles south of the town, Dr. E. Chambers Laird was superintendent of the first, which met in one of the Holt Granite Mills buildings, and T. C. Foust superintended the second. Summey taught classes and preached at both locations at times which did not interfere with his other services.¹⁰ The first project did not flourish. Had the influential owners of the textile mills which were the center of the community more vigorously endorsed the project, a church organization might have been the result. However, they kept their memberships in the Graham congregation, to which many of their kin belonged, and the Sunday School gradually dwindled away.¹¹

The opposite was true at the Little Alamance Schoolhouse, which was in an agricultural area. Some of the farmers nearby were Presbyterians, and interested in a church nearer than Hawfields, to which some of them belonged, or even Graham, which was some distance from their homes. As a result, the project thrived, and in 1892 was organized by Orange Presbytery as the Bethany Presbyterian Church. The name was chosen because the Bethany of Palestine was two miles from Jerusalem, and the new church in Alamance was two miles from Graham. This was a dignified tribute to the church at the county seat although some people expressed amusement at comparing the town to the holy city of Jerusalem.¹²

Levy did not interfere with the construction of a church building across the road from the schoolhouse where the congregation originated. The Graham congregation assisted by donating the seats for the sanctuary. It was replaced by a handsome brick structure before 1940, when the church celebrated its fiftieth anniversary. Summey had departed for other fields before the church was organized, but was regarded as its virtual founder; and was honored in that capacity at the celebration of the event. He accepted an invitation to attend the commemoration and, though eighty-seven years of age, stood in the pulpit to preach both in the morning and again at an evening service. It was a happy occasion for all, and especially for the clergyman who had been privileged to live to see the flourishing church which had grown from the seed he planted.¹³

Once during the Reverend Mebane's pastorate and again during that of the Reverend Summey, a clergyman returned to his native Alamance County and on both visits was invited to preach in the Presbyterian Church he had attended as a youth. Joseph Addison McMurray, born in 1849, was the son of Joseph B. and Mary Ramsey McMurray, charter members of the Graham church. After graduating from both Davidson College and Union Theological Seminary, he was licensed and ordained by Central Texas Presbytery and accepted a call from the congregation at Corsicana, in the Lone Star State. Considering the

pastors of the church and their families in a separate category, there seems no doubt that McMurray was the first son of the Graham church to enter the Presbyterian ministry. He loved his church and enjoyed returning to the scenes of his youth. He was present again in 1890 when he assisted the minister in holding a protracted meeting, and he doubtless made other visits of which no record has been found. His son, Joseph Addison McMurray Jr., followed in his father's footsteps and devoted his life to the Presbyterian ministry. The branches of the little tree planted in Graham spread a long distance through this pioneer family of the congregation.¹⁴

Although the enthusiasm of the ladies for supporting missions declined after the controversy during Mebane's ministry, they did not abandon their efforts to raise funds for their church. They had long been "greatly interested in securing a much needed organ for the church" and made its acquisition their next major project. They were encouraged in their endeavor with the arrival of the new pastor, as Mrs. Summey was an accomplished organist. However, they had qualms about the approval of the entire congregation, especially the influential Edwin M. Holt, who might consider placing the instrument in the church a frivolous proceeding. The aged magnate had three daughters in the church: Emily, Fanny, and Mary, who were Mesdames J. W. White, J. L. and J. N. Williamson, respectively. They persuaded their friend, Mary Albright, to approach their father to solicit his approval of their ambitions. The vivacious young lady had no difficulty in winning the support of the industrialist, and the project began.¹⁵

In November, 1881, the ladies grossed \$22.50 at an oyster supper, to which all "fond of the bivalve" were urged to attend. The following year, \$10 from the church treasury was paid to the Ladies Organ Committee, and the instrument was installed at that time. The instrument was the small Mason and Hamlin organ now in the Church History Room. The wind, necessary for its operation was pumped into it manually by means of a lever extending from its side, or by means of foot pedals. Its total cost is unknown, although in 1883 the church treasurer paid a balance of \$33.20 due on its purchase.¹⁶

With the aid of the new piece of equipment, the musical program of the congregation quickly improved. Instrumental renditions in the service became possible and the hymns no longer had to be sung without accompaniment, which must have been a drab performance at times. In addition, the number of weddings held at the church began to increase instead of taking place in private homes where musical instruments were available. The musical improvement was a pleasure to all, including Edwin M. Holt.

On more than one occasion, the church people and others expressed their appreciation in material ways of the Presbyterian minister's work in the area. At Christmas, 1884, "Every family" in the Company Shops congregation "was represented in the generous supply of good things for the table and useful and ornamental in the home" sent to the parsonage. Many similar presents arrived at the Summeys from members of the Graham church. The people in the neighborhood of Little Alamance School House, who attended Sunday School there, sent several loads of wood and supplies for the table. "Such manifestations of regard and appreciation do good on both sides," commented the

Gleaner's editor. He was in a position to know, for he received a tray of delicious food and best wishes for a Happy New Year from Mrs. Summey. The spirit of hospitality was indeed evident in the church and in the town.¹⁷

On August 21, 1882, the thriving ministerial family was increased by the birth of Clarkson Summey, but the joy of his arrival was eclipsed by his death within a month's time. The infant was buried in the Presbyterian Cemetery. On December 15, 1883, the birth of Rose Summey brought joy to the family, but eighteen months later, she passed away. The bereaved parents brought her body from South Carolina, where they then lived, to be interred beside her brother in the church's burial ground. When this cemetery was taken over by the municipality and the bodies therein moved to the town cemetery, the church acquired a plot in Linwood by gift from J. Harvey White, and the Summey children, and their tombstones, were moved there. This plot was to serve future needs when deaths occurred in the church's ministerial families.¹⁸

The sadness caused by the loss of his son may have had some influence upon the Reverend Summey's decision to leave Graham in 1884 to accept a call in Chester, South Carolina. At any rate, he did so, leaving behind in the county many devoted friends and a record of religious and civic accomplishments that were beneficial to all. He continued to rise in the ranks of his denomination after he left the Graham pulpit. He acquired the degree of Doctor of Divinity, became president of Southwestern Presbyterian University, taught theology at Austin Presbyterian Seminary, and was elected moderator of the General Assembly, the highest office of his denomination, and also served several churches as pastor, became the editor of a number of religious periodicals, and was vice-president of the Federal Council of Churches for one term. When the Graham church celebrated its centennial in 1950, he was unable to be present because of the long journey required from his home in New Orleans, but he sent his photograph instead as evidence of appreciation of the invitation to attend. He died in February, 1954, at the age of one hundred and one years, after a lifetime full of accomplishments.¹⁹

Progress had been substantial during the Summey ministry. The total number of communicants had risen to 125, and there were 100 scholars and 12 teachers enrolled in the Sunday School. Finances were in sound condition, placing the Graham church in position to support a pastor whose full time would be devoted to it and not shared with another congregation, and plans were made for this move. The church at Company Shops, left without a spiritual leader when Summey departed, was not sufficiently strong to become independent, but the venerable Archibald Currie returned to supply the pulpit until permanent arrangements could be made.²⁰

While the Graham pastorate was vacant, Archibald Currie returned on occasion to moderate the Session, and his son, J. L. Currie, performed this service several times as did other ministers. By these means, the elders kept in touch with the clergy of their denomination, but this did not deter them from promoting the search for their own pastor, which was what they most desired.

Several months elapsed after the Graham pulpit was vacated until a call was extended to and accepted by the Reverend Doctor Ephraim Henry Harding. By March, 1885, the pastor-elect had arrived in the town, although it was not until

September 26 of the following year that he was formally installed. The clergyman, born November 3, 1832, in Oxford, North Carolina, was the son of the Reverend Nehemiah Henry Harding and his wife, the former Hannah Smith. His father, a native of Maine, moved to Milton in 1835 and, while serving the Presbyterians there, helped establish a church at Yanceyville, the seat of Caswell County. As a result, the son spent most of his youth in Milton, where he was a contemporary of Tom Day, the black Presbyterian who presented the church with its hand-carved pews. After entering the Christian ministry, Harding served the church of his boyhood as pastor for four different periods, and also taught for a while in the local academy.²¹

It was in this locality, dear to his heart, where the young man decided to follow in his father's footsteps and become a Presbyterian minister. It was also there that he married Mary D. Richmond. Their daughter, Nannie, (later Mrs. F. H. Whitaker), was living with them when they moved to Graham. Their only other child, Caleb Richmond Harding, was away at school. In 1889, he was to become the fourth graduate of Davidson College to become a member of its faculty. There he taught Greek for many years prior to his death in 1952 at the age of ninety-one years.²²

Older than any previous permanent pastor had been when he began to serve the Graham Presbyterians, Harding brought several "firsts" to his congregation. After studying at the Caldwell Institute, in Orange County, and then attending Hampden-Sydney College, he had earned a graduate degree from Union Theological Seminary. He was therefore the first minister of the church with a Doctor of Divinity degree when he arrived.²³

Also, he had the distinction of being the only minister of the county seat congregation who was a Confederate veteran. During the Civil War he had served as chaplain to the 45th North Carolina Regiment. In that capacity, according to contemporaries, he was "active and earnest for the spiritual welfare of the soldiers." Remaining with a sick comrade when Petersburg, Virginia, was entered by the Union Army in April, 1865, he was captured, but paroled within a short time. His experiences during the conflict by no means lessened his local prestige. He was also the first full time minister of the Graham church.²⁴

Mrs. Harding taught a Bible class of young men in the Sunday School and earned the reputation for excellent knowledge of the Scriptures. She also organized the Ladies Aid Society in 1885, which soon disbanded, but not before contributing 45¢ to the \$17.25 raised by a general collection in the church for Home Missions.²⁵ Miss Nan was more fortunate in her endeavors for she organized "The Busy Bees," composed of girls who made articles for sale under her supervision. She also taught a Sunday School class of girls, and made and sold "delicious" candy to raise money for Foreign Missions and the Presbyterian Orphanage, at Charlotte (now at Barium Springs).²⁶

As for Dr. Harding, his New England ancestry was evident in his personality. He was a dignified, reserved clergyman, deeply pious and sincere. With scholastic attainments far above the level of most of his associates, he often read the New Testament to himself in Greek rather than in English, and intellectual matters absorbed his attention quite often. He was a prolific writer

for religious periodicals, and an address given at Union Seminary entitled “The Manifestation of Christ to the Believer,” was published in pamphlet form. He was a kindly soul, but lacking in the conviviality for mixing with people that had been such an asset to Currie and Summey. This did not prevent him from being appreciated and highly regarded by his congregation and the townspeople, but the church did not grow at the time.²⁷

Maintenance of the church’s physical plant apparently ran smoothly during this period except for one problem, which was publicized in 1885 by the *Gleaner’s* editor:

*It’s a delicate subject and we have refrained speaking of it for lo’ these years; but we now rise to say a word in behalf of those who attend the Presbyterian church during this warm weather. The seats of the church are sticky, owing to a peculiar preparation used on them for paint, which adheres. If a fellow seats himself and quietly maintains his dignity for a few moments, he will be greatly surprised when he attempts to move, and very forcibly reminded of Aunt Jemima’s plaster, which the more you try to pull off the more it sticks the faster.*²⁸

Members of the congregation protected their clothing from this annoying condition by sitting upon handkerchiefs or cloths which were removed after the service with a rasping sound.²⁹ The pews were in service for a lengthy period and it is a tribute to the loyalty of the membership that attendance at services did not decrease because of the faulty seating equipment.

The Graham congregation respected Confederate veterans, as was generally the case with most southerners. A number of members enrolled after the war had fought in the conflict. These included Jacob A. Long, elected an elder in 1888, and L. Banks Holt, elected a trustee of Orange Presbytery in 1890.³⁰ Dr. Harding’s status as an army chaplain was popular with his flock, and after his departure, a man with a similar record was sought for his replacement. The Reverend William Andrew Wood, a native of Rowan County, North Carolina, had served first as a chaplain to the 4th, and later to the 11th North Carolina regiments in the Civil War. He then became pastor of the Statesville church in 1869, and expressed his willingness to move from there to the Graham Church. He was formally called, but Concord Presbytery refused to dissolve the relationship between him and his devoted congregation. As a result he remained their leader until 1900 when he died in office.³¹ The disappointed Grahamites then renewed their search but failed to find another veteran available.

After further searching in the ministerial field, in May, 1890, Jacob A. Long attended a special meeting of Orange Presbytery to present a call from the Graham church for the services of the Reverend Walter Raleigh Coppedge.³² It was granted and the new pastor soon moved into the manse. Born August 1, 1851, in Lynchburg, Virginia, he had attended preparatory school prior to pursuing advanced studies under the Reverends Roger Martin and A. Eubank. He was then able to obtain an A. B. degree from Hampden-Sidney College in two years, but the intense study required impaired his health. He enrolled at Union Theological Seminary in 1873, but dropped out in his second year to

recoup his finances by teaching school in New Bern, North Carolina. He then completed his seminary training in the spring of 1877. After holding pastorates in Tennessee and Virginia, and teaching for a short period at Oxford Academy, he came to Caswell County as stated supply for a number of churches. One of them was Stony Creek, noted for its connection with James McGready and the Great Revival of 1800. It was in this location, adjacent to Alamance County that the Grahamites became acquainted with the clergyman and called him for their leader.³³

Mr. Coppedge was married to the former Mary Duffy, of New Bern, "a frail, aristocratic woman of considerable beauty." There were five children in the family, all boys. They were Neilson, who became a physician, Walter, Don E., Harvey, and Llewellyn, who became a missionary to Mexico.³⁴ The family enjoyed the hospitality of the town for the editor of the *Gleaner*, in his inimitable style, reported that at Christmas in 1891, the "inmates" of the manse had been remembered with both food and "bank checks." The language may have represented wishful thinking, as the five boys, although one was a cripple, were lively tenants of the dwelling in all probability.³⁵

The new minister was a man whose appealing personality offset his homely physical appearance. With apparent enjoyment, he often related the story that in another community a stranger handed him a pocket knife, with the explanation that it had been presented to him "as the ugliest man anywhere, and now you have me beat." (The photographs of ministers in the church's Historical Room do not justify this description of Coppedge). Regardless of his personal appearance, the clergyman was an effective leader, respected as a man of good business judgment, a hard worker, and a devout minister. "Graham Church had had no pastor more faithful, earnest and useful," commented one member of the congregation, "nor has it had one of finer Christian character or more solid attainments."³⁶

In the fall of 1890, a protracted meeting was held at the church. There were daily services at eleven o'clock in the morning and at seven in the evening. Pastor Coppedge was assisted by the Reverends G. A. Wilson and J. A. McMurray, who was again visiting his boyhood home. Although no statistics have been found about the results, the newspaper comment was that "Those who attended heard some fine sermons."³⁷

A series of meetings were held in the spring of 1892 by Columbus Wirt Maxwell, a former assistant evangelist for the Synod of North Carolina. As a result of the services which were held at the church daily in the afternoons and evening, ten new members were enrolled before the series ended and ten more immediately afterwards. Similar services were held annually, usually in the fall or spring. Cornelius Miller, another Synod evangelist, assisted Coppedge in 1893 by preaching "with much earnestness." The following year, Doctor William Dennis Morton was the visiting minister and, with the pastor, preached "with great power to the people." Through these protracted meetings, evangelism was emphasized regularly, providing a spiritual uplift for the Presbyterians and the citizens of Graham in general.³⁸

When the announcement was made to the nation that the 1893 World's Fair, in Chicago, would be open on Sundays, the Presbyterian Church in the United

States rose up officially in protest. Two years prior to the opening of the event, the Session of the Graham church conformed to the denominational policy by authorizing its clerk "to sign a Petition to the Senate & House of Representatives of the U. S. to prohibit the opening of any Exhibition or Exposition on the Sabbath where United States funds are expended." The Presbyterians were clever in attacking the Federal Government on the grounds of the misuse of public funds, and, though they lost their battle, they courageously publicized their stand in the controversy.³⁹

Numerous members of the congregation preferred to occupy the same seats during services in the sanctuary. This posed a problem for a church with no seating restrictions on its pews, as tardy arrivals often found someone else seated in their customary place. It was also embarrassing for the frequent visitors, who did not know where to sit. A sensible attempt was made to solve this problem in 1891, when the announcement was made that, "Messrs. Finley Williamson and H. W. Scott have been appointed ushers for the Presbyterian church. In future, visitors will be shown seats." No more courteous or intelligent selections could have been made and the system has been successful until the present. It constituted another step in the maturity of the organization.⁴⁰

Coppedge was an excellent organizer and discovered the same talent in one of his new members, Mrs. Cornelia S. D. Pomeroy, widow of James Voorhees Pomeroy. Prior to arriving in Graham about 1890, the couple, Presbyterians born in the North, had lived in the western United States and brought no sectional prejudices with them to the town. According to Miss Mary E. Parker's account, in Graham at the time, "social distinctions were strictly drawn," even in the churches and Sunday Schools, until Mrs. Pomeroy contrived to break most of them down. She firmly believed that Christianity was a divine gift for everyone. The "elegant little lady," who was the social and intellectual equal of anyone in the community, visited in the homes of both the high and the low, enlisting support from both for her plans.⁴¹ She also believed in ministering to both the physical and spiritual needs of others, and practiced exactly what she preached, in her own calm but dedicated manner. In addition, the lady was an enthusiastic member of the King's Daughters, a national non-denominational service organization, and organized a circle in Graham soon after she became a resident of the town. According to the local newspaper in 1893, "The little band of noble women," who were the Daughters, "did much to relieve those in need during the recent severe weather by providing fuel, food and warm clothing."⁴²

This group did not beg for the funds to support their charity but earned a substantial part of it. An announcement was made that on February 22, the Daughters would give a Martha Washington tea in the Cigarette Hall, a building on North Maple Street available for such purposes. "Oysters, turkey, cakes, and ices would be served Colonial style."⁴³ Similar events were both pleasant contributions to the social life of the town and profitable to the organization.

Even more praiseworthy was the successful effort of the dedicated women to establish a Sunday School "for the underprivileged children of the community." Permission was obtained to hold the classes in the Presbyterian church on

Sabbath afternoons, when they would interfere with no other activity. The school was later given a space in one of the Oneida Mills buildings where it continued until social barriers were overcome to the extent it was no longer needed. The value of this project on the youth of the town cannot be appraised at too high a figure and credit must be given to the women of the church for its initiation and success.⁴⁴

Another step in Christian progress was due to Mrs. Pomeroy's influence. As a result of her planning with the minister, a group of Sunday School workers met at the Graham church in May, 1891, "to take steps to perfect the organization in the county and each township." The purpose was to promote and expand church schools throughout the area. In addition to Mrs. Pomeroy and the minister, John Sharp, James M. Turner, and Ed Teague were appointed to serve as a committee for planning a county-wide convention of all denominations to promote Sabbath Schools. Township meetings were also to be held for local promotional emphasis. Time was consumed in holding the various meetings, but in June, 1892, the convention for all Alamance County was held. Coppedge was elated when he received word that Professor F. S. Blair would attend. The affair, a great success, advanced Sunday School training in the area to an extent never achieved previously. Coppedge was not unexpectedly elected president of the county organization and Mrs. Pomeroy, secretary-treasurer. At the next county meeting, in 1893, at Burlington, the minister was re-elected to office.⁴⁵

An innovation in the program of the Graham church evident at this time was the scheduling of special services for children on Sunday afternoons. These were open to the youth of the town. In response to the instructions of the General Assembly of the denomination, in 1894, a Children's Day program was held with the children of the church being the participants. The following year, the Busy Bee Missionary Society was formed as an activity for young people. All of these efforts to interest and involve youth in the work of the church proved invaluable and were increasingly emphasized as time passed.⁴⁶

In February, 1892, the Reverend Dr. Law, agent of the American Bible Society, preached at the Graham church and organized the Alamance Auxiliary of the movement. Patrick Henry Fleming, a minister of the Christian Church, was elected president, Coppedge vice-president, Doctor George W. Long and W. C. Donnell, both Presbyterian elders, treasurer and secretary, respectively. The Graham pastor was then appointed by Presbytery to serve with W. R. Culbertson and Elder A. V. Craig to organize the Bethany Presbyterian Church. A building 24 x 40 feet in size had been built on land donated by the George Curtis family across the road from the Little Alamance Creek Schoolhouse and the Sunday School which George Summey began had been meeting there since 1891. The congregation was organized and grouped with the Hawfields Church. In 1895, Coppedge and Malcolm McGilvery Shields, pastor of the Burlington church, installed Culbertson as the first minister of the new organization.⁴⁷

The Graham pastor was also elected to represent Orange Presbytery as a commissioner to the General Assembly of the Presbyterian Church in the United States at its meeting in Hot Springs, Arkansas. His election is the first of

which record has been found of any minister or member of the county seat church being chosen for such a denominational responsibility. The congregation was proud that their minister was so often honored but sympathized with the amount of labor required for his duties. As a gesture of gratitude, in August, 1892, the membership voted a vacation for him, which he spent advantageously at Buffalo Lithia Springs, Virginia.⁴⁸

After his return, the pace continued to be strenuous. Frequently given assignments by the Presbytery, Coppedge was also in popular demand as an assistant in protracted meetings. He was also an enthusiastic Mason, meeting with the Grand Lodge of North Carolina, at Raleigh, in 1893, as a representative of the Clinton Lodge, of Yanceyville, and on St. John's Day two years later, giving an address at Milton when the officials of the Golden Fleece Lodge No. 74, AM & FM, were installed. He was also elected a delegate to both the Sunday School Convention of the United States and the Dominion of Canada, and the World's Sunday School Convention, meeting during August, 1893, in Chicago. Accompanied by his wife and one son, he remained after the Conventions to visit the World's Fair then in progress, but doubtless confined his inspection of the displays to week days and not Sundays.⁴⁹

Under the leadership of the energetic, dedicated Mesdames Pomeroy, McBride Holt (nee Etta Tate), Ellen Turner, C. P. Albright, J. W. Menefee, and Jack Scott (nee Fanny Brady), interest in both the Ladies Missionary Society, and then the Ladies Aid Society, was revived. This was probably inspired to some extent by several visits in 1891 of the Reverend Egbert Watson Smith, at the time evangelist for the Presbyterian Synod of North Carolina. After conducting Sunday services several times in the Presbyterian church, he collected a total of \$2,000 in Graham for Synodical Missions, according to the local newspaper. If this report was correct, the sum must have included some substantial contributions from wealthy individuals, as the congregation in general was not that affluent. At any rate, in December, 1891, the Session asked the moderator "to appoint officers for the Missionary Society forming in our congregation." The movement floundered for a while, then gained impetus when Miss E. V. Lee, a North Carolinian engaged in missionary work in Mexico, interested the women in assuming part of the financial responsibility for the training of Tiburcia Silbas, a native girl. On the home front, the orphanage at Barium Springs claimed some attention. Scraps were donated and sewed into a quilt, after which Mrs. Turner was authorized to spend fifty cents for material with which to stuff the coverlet. I was then presented to the institution.⁵⁰ There have been fluctuations of activity since this revival of interest, but women's work in the Graham church has never been completely dormant since.

In 1892, J. L. Scott Jr., and L. Banks Holt were ordained as elders, in a service at which a sermon based on 1 Timothy 5:17 was preached on the duties of the office. A proposal to rotate the officials of the church, made the previous year, had been voted down. Such a change might have given more flexibility to the government function and increased the participation of more members of the congregation, but the Graham church was not ready for such a change and would not be for many years.⁵¹

Meanwhile, visiting preachers and lecturers were frequently heard at the county seat church. These included Dr. M. B. Wharton, of Norfolk, who preached one Sunday morning and lectured on "Paul's foot-steps in Rome," in the evening. On another occasion, the visit of Dr. J. B. Shearer, president of Davidson College, was announced by the *Gleaner* with the brusque admonition, "Go to hear him." There were also numerous occasions when no services were held because the pastor was away on other professional duties, and no visitor or substitute was available.⁵²

Most Grahamites at the time cultivated flower and vegetable gardens and the Presbyterian minister did the same in the ample space at the rear of the manse. On one occasion, Mrs. Coppedge presented J. D. Kernodle., editor of the *Gleaner*, with a sweet potato weighing two pounds, a size he considered unusual. A fence had formerly stood between the church and the street, but in 1895, one was erected which enclosed both the church and the manse grounds. The trees which studded the area, except the garden plot, added to the beauty of the scene, making it attractive to both townspeople and visitors.⁵³

Despite the physical comforts and congenial surroundings, the Graham ministry of the energetic Coppedge was saddened by the death of both his parents. The affection of the congregation for their leader deepened as they sympathized with him in his grief. They were therefore surprised, as was the town, when the clergyman announced in May, 1895, that he would resign his post during the summer provided Presbytery approved the move. Once the decision was known to be final, the leave-taking was made as pleasant as possible by the presentation of a handsome suit of clothes to the man as "evidence of regard and appreciation from his friends." The clergyman then left for posts in Rockingham County and eventually turned to his love of teaching. He served as Superintendent of Schools in Richmond County, North Carolina, for twelve years before he died on April 10, 1927.⁵⁴

During the Coppedge pastorate, regardless of the pastor's prominence in the denomination and respected standing in the town, the Presbyterian church had improved somewhat financially but had not increased in numerical strength at all, as shown in the following table.

Year	Cost of Operation	Communi- cants Resident	Non- Resident	Enrolled In Sunday School	Teachers	Funds Raised For Own Use	Funds Raised For Other Use
1891	\$ 869.20	126	23	53	9	\$25.42	
1892	2,867.10	114	7	48	9	30.33	\$20.00
1893	1,432.32	129	7	58	8	8.34	14.09
1894	2,495.96	126	6	55	5		26.53
1895	1,986.25	128	6	51	6	26.40	4.23 ⁵⁵

In order to analyze these statistics fairly, it must be realized that the congregation had weathered the national Panic of 1893 without a financial calamity in its operation, although during his pastorate, Coppedge was only paid \$1,000 per annum. This was \$200 less than the remuneration of his predecessor, and a

reflection of the economic pinch being felt at the time by all. Also, the population of the town was not growing rapidly. In addition, the Graham church had parted with a substantial portion of its membership to form the church at Company Shops (later Burlington), thus losing present and possibly future members. The Grahamites had also helped sponsor the organization of another congregation within two miles of the town, which cut off prospective members from that area. In view of these facts, it is obvious that the church at the county seat had been responsible for a substantial growth of the Presbyterian denomination and the Kingdom of Christ on earth, while remaining modest in size. When viewed in this light, the accomplishments under all of its ministers was far greater than indicated by its numerical growth.

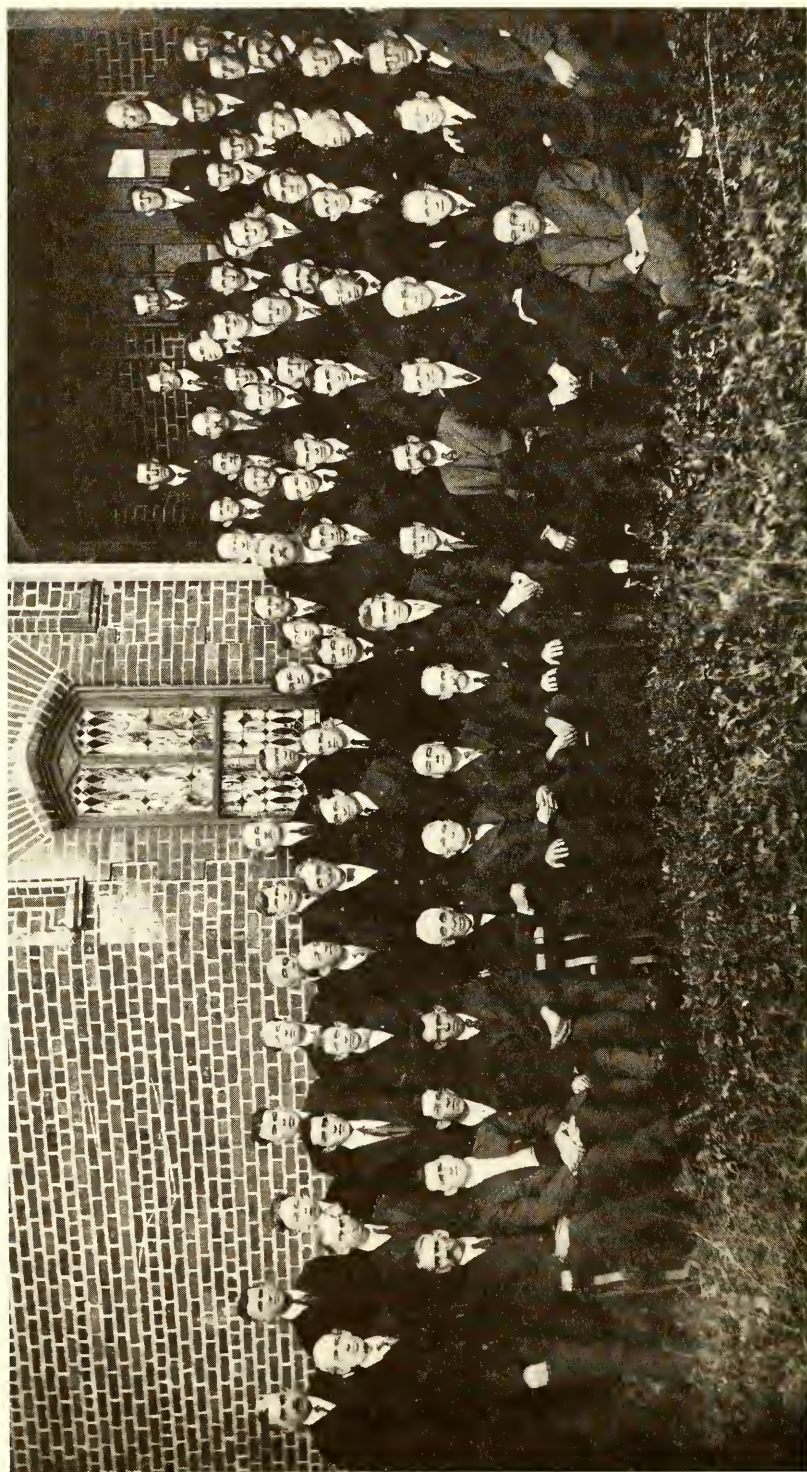


Aerial view of the present Church Plant.

Footnotes

- 1 *World Biography* (New York: Institute for Research in Biography, 1948), 4606, hereinafter cited as *World Biography*.
- 2 Minutes #2, 106, 140, 142.
- 3 Minutes #2.
- 4 ACRD, Book of Deeds 44, 72.
- 5 Minutes #2, 80-81.
- 6 Minutes #2, 106, 142; Parker, History of the Church.
- 7 *Gleaner*, November 28, December 1, 1881.
- 8 *Gleaner*, November 30, December 21, 1882.
- 9 *Gleaner*, June 14, July 26, reprinted from the *Ballymena Advertiser*, 1883.
- 10 *Gleaner*, September 26, 1881, February 27, 1882, September 20, 1883; Minutes #2, 65.
- 11 Parker, History of the Church.
- 12 Parker, History of the Church; *Gleaner*, January 17, 1884.
- 13 *Gleaner*, December 17, 1891; Also, Author's Note: I was present at the evening service. D.T.S.
- 14 *Gleaner*, December 17, 1878, June 20, 1881, October 16, 1890; Minutes #1: *Roster of Graduates of Union Theological Seminary* (Richmond, Virginia: Published by the Seminary, 1977), 85, hereinafter cited as *Union Roster; Ministerial Directory 1941*, 483-484.
- 15 Parker, History of the Church.
- 16 *Gleaner*, November 28, December 5, 1881; Minutes #2, 68, 80.
- 17 *Gleaner*, January 3, 17, 1884.
- 18 *Gleaner*, September 21, 1882, July 16, 1885; Linwood Cemetery Deeds Book 1, 4.
- 19 Minutes #2, 86; *World Biography*, 4606; E. D. Witherspoon Jr., (ed.), *Ministerial Directory of the Presbyterian Church, U. S., 1861-1967* (Doraville, Georgia: Published by the General Assembly, 1967), 541, hereinafter cited as *Ministerial Directory 1967*.
- 20 Minutes #2, 88; White, *Centennial History*, 12.
- 21 *Ministerial Directory, 1941*, 290; William S. Powell, *When the Past Refused to Die* (Durham: Moore Publishing Company, 1977), 437.
- 22 *Ministerial Directory, 1941*. 290; Cornelia Rebekah Shaw, *Davidson College* (New York: Fleming H. Revell Press, 1923), 155, hereinafter cited as Shaw, *Davidson*.
- 23 *Ministerial Directory, 1941*, 290.
- 24 Walter Clark (ed.), *Histories of the Several Regiments and Battalions from North Carolina in the Great War 1861-65* Raleigh: Published by the State, 5 volumes, 1901), III, 35, IV, 615; hereinafter cited as Clark, *Histories*; Parker, History of the Church.
- 25 Minutes #2, 95.
- 26 Parker, History of the Church.
- 27 Parker, History of the Church.
- 28 *Gleaner*, June 18, 1885.
- 29 Parker, History of the Church.
- 30 Minutes #2; *Gleaner*, May 1, 1890.
- 31 *Gleaner*, March 6, 20, 1890, articles reprinted from *The Statesville Landmark; Ministerial Directory, 1941*, 792; Clark, *Histories*, I, 270, III, 605.
- 32 *Gleaner*, May 29, 1890.
- 33 *Ministerial Directory, 1941*, 148; Parker, History of the Church. See also, Durward T. Stokes, "North Carolina and the Great Revival of 1800," *The North Carolina Historical Review*, Vol. XLIII (October, 1960), 401-402.
- 34 Parker, History of the Church.
- 35 *Gleaner*, January 1, 1891.
- 36 Parker, History of the Church. The Church Historical Room contains photographs of all the ministers who have served the congregation as permanent leaders. Most of these likenesses were collected by Miss Mary Cooper during her lifetime.
- 37 *Gleaner*, October 16, 23, 1890.

- 38 *Gleaner*, April 29, May 5, 1892, November 30, 1893, March 22, 29, 1894; *Ministerial Directory 1941*, 440, 498-499, 522-523.
- 39 Ernest Trice Thompson, *Presbyterians in the South* (Richmond, Virginia: John Knox Press, 3 volumes, 1963-1973), II, 226, hereinafter cited as Thompson, *Presbyterians*.
- 40 *Gleaner*, October 8, 1891.
- 41 Mary E. Parker, "The Work of the Women of the Graham Presbyterian Church, Graham, North Carolina, An Historical Narrative and Summary," pages unnumbered, in the church archives; hereinafter cited as Parker, Women's Work.
- 42 *Gleaner*, February 2, 1892. The International Order of the King's Daughters had been formed in New York in 1886 as a distinctly spiritual force.
- 43 *Gleaner*, February 16, 1892. The Cigarette Hall was the name used for a brick, two-story building located about where the Alamance Farmer's Mutual Fire Insurance Association's office stands today on North Maple Street. After being used briefly as a tobacco factory, the purpose for which it was built, it was rented to various organizations for parties or social purposes and to the Kewanee Club for a gymnasium. Before it was razed, it was even used to house women prisoners as the county jail was built for men only.
- 44 Parker, Women's Work.
- 45 *Gleaner*, May 14, 1891, August 11, 1892, August 24, 1893.
- 46 *Gleaner*, January 1, 1891; Minutes #2, 145; Parker, History of the Church.
- 47 *Gleaner*, October 29, 1891, January 28, April 28, 1892, June 20, 1895.
- 48 *Gleaner*, April 28, August 14, 1892.
- 49 *Gleaner*, January 12, 1893, June 20, 1894, August 24, 1893.
- 50 Parker, History of the Church; *Gleaner*, November 26, December 10, 1891, October 5, 1893; Minutes #2, 132.
- 51 *Gleaner*, October 27, 1892; Minutes #3, 31.
- 52 *Gleaner*, February 18, 1892, February 23, 1893.
- 53 *Gleaner*, May 30, September 19, 1895.
- 54 *Gleaner*, April 19, May 30, 1895; *Ministerial Directory, 1941*, 148.
- 55 Minutes, #2, 127-8, 133, 142-3, 149-150, 154-5, 162-3.



The Brotherhood Class, circa 1920.



Chapter III

Growth Attained

Within a few weeks after the Coppedge family departed, the Reverend William Parsons McCorkle, pastor of the Presbyterian Church at Shelby, North Carolina, preached in the Graham pulpit. The impression made on the congregation was so favorable he was given a call to serve the church as its minister. He accepted in December, 1895, and approval of the presbytery was immediately obtained.¹

The new clergyman was the son of the Reverend Alexander B. McCorkle and his wife, the former Lucille A. Gamble. "Through his great grandmother, Rebecca McNutt, he was related to the Glasgow and McCorkle families of Virginia."² Born about 1855 in Talladega, Alabama, he was truly a son of the manse when a youth as his boyhood was spent in various locations where his father ministered. He was educated at private schools until he enrolled at Washington and Lee University in 1870, the year its president, Robert E. Lee, died. As an excellent student at the institution, he was awarded the Santini medal for scholarly achievement and his general record was praiseworthy. After graduation, he taught school at Middlebrook, at the Wesleyan Female Institute in Staunton, Virginia, and at an institution in Lenoir, North Carolina.³

Not completely satisfied with teaching, McCorkle abandoned it as a career to devote his life to the Christian ministry. Departing from the denomination in which he had been reared, he was licensed in 1876 and ordained five years later in the clergy of the Methodist Episcopal Church, South. He was stationed in several locations in North Carolina and at one post in Texas, with creditable accomplishments in all. However, in less than a decade, for reasons of his own, he changed his plans and became a minister in the Presbyterian Church in the United States.⁴

McCorkle and his wife, the former Lutie Andrews, had no children, for which reason the parsonage was a much quieter residence than when the Coppedges were its tenants. However, there was nothing quiet about the new minister, who was dubbed a "lovable old fire-eater," with both affection and

respect by one of his contemporaries.⁵ He was a dominant clergyman and an energetic citizen, capable of leadership and unafraid to undertake it. His primary purpose in life was to be a competent Christian shepherd to those in his flock, and serve as an evangelist to all who were outside it. In this he was successful, although unswerving in his convictions. He proffered his opinions freely and was sometimes too outspoken for harmonious relations with others. However, he commanded respect, and his accomplishments in Graham are evidence that he was admired and trusted.

The town's population in 1896 consisted of 1,105 whites, composed of 243 adult males, 281 adult females, 271 male children, and 310 female children, and 335 blacks, composed of 66 adult males, 90 adult females, 89 male children, and 90 female children. The grand total was 1,440 individuals.⁶ From these statistics it is clear that there were sufficient people in the town to support more churches, provided new ones were founded and could attract members. In 1874, under the dedicated leadership of James A. Graham and John T. Pugh, the Baptists had organized and purchased a one and one-half acre lot on which to build a church.⁷ The site, on the west side of North Main Street is the location of the First Baptist Church today. In 1880, Mrs. Anne Ruffin, of Hillsborough, widow of Thomas Ruffin, bequeathed a lot at the corner of West Harden and N. Maple Streets to the North Carolina Diocese of the Protestant Episcopal Church to be used either for the erection of a church building or for financial support elsewhere in the state. Bishop Thomas Atkinson, deciding that the Saint Athanasius Church organized the previous year at Company Shops was the denomination's greatest need at the time, sold the lot for \$190 and used it to aid the struggling congregation at the railroad center.⁸ This ended any movement to found a church of this religious persuasion in Graham, but others were active. In 1894, the Christians, deciding that Providence was not attracting new members because of its location at the edge of the community, began construction of a building downtown on the east side of North Main Street.⁹ In 1897, the Methodist Episcopal Church laid the cornerstone of a building to be constructed at the juncture of N. Maple and N. Main Street.¹⁰ Religious activity was increasing in the town and McCorkle arrived at the right time to play an effective role in it.

After being formally installed as pastor in February, 1896, the clergyman rapidly forged ahead with plans for his flock. By September he was prepared to hold a protracted meeting which lasted two weeks. He was efficiently assisted by the Baptist minister, J. C. Hocutt, and by Dr. P. C. Morton, from Roxboro. From a numerical point of view, the results of the services were amazing, as 36 new members were added to the Presbyterian Church, and several united with other congregations. These additions raised the total membership of the church to 153 communicants.¹¹

With this boost in numbers, the church plant became crowded. An ambition had also developed apparently to have a finer building, as some of the members had become quite wealthy, one had just served as governor of the state, and others filled local positions of importance. In fact, there may have been even vanity involved, as the congregation at the time was described as "snooty" by one of its members. A new structure had been casually discussed for several

years, but action crystalized under McCorkle's enthusiastic leadership. Mrs. Edwin M. Holt initiated the project with a cash gift of \$1,000, and a public announcement was made that the church would be "remodeled, enlarged, and greatly improved."¹² Through the generosity of L. Banks Holt, arrangements were made for services to be held in one of the Oneida Mill buildings during the construction period, and the courthouse was always available if needed. On August 19, 1897, an article in the *Gleaner* announced that the first dirt had been broken for the new building. The editor also explained:

The old church will be utilized and a portion of it left standing but in its remodeled form will hardly be recognized. The regrets at seeing the old landmark pass away will be compensated in the anticipation inspired by a new, handsome, commodious, modern church home. ¹³

Construction proceeded consistently after it began, while the Presbyterians busied themselves raising the \$8,000 which they thought would pay for the project.¹⁴

J. W. Long was the contractor for the brick work, W. C. Bain, of Greensboro, was employed for the wood work, and a man named Brimmer for the plastering. The architect was Charles L. Reade, of Richmond, Virginia, who had designed the first buildings of Union Theological Seminary in that city.¹⁵ Due to his expertise, the plan designed was for a structure both handsome and useful. Built in the shape of a Greek cross, in a style of architecture sometimes referred to as "Parish Gothic" because of the brick buttresses against the outer walls, the principal entrance was in the bell tower on the northeast corner. Under a slate roof, the interior ceiling was of beaded oak above the white plastered walls. The oak pews were arranged in a semi-circle, facing the western side of the sanctuary which contained the slightly elevated pulpit and a partially curtained area for the choir on its southern side. A row of small windows on the south side flanked a passageway leading from an eastern outside door to the Session Room at its western end. The Sunday School auditorium and classrooms were on the south side of this passage.

The interior was lighted by an elegant central chandelier at night and by ten handsome stained glass memorial windows during the day. In the center of the north and east sides, large windows of stained glass in three sections, which were not memorials at the time, added to the soft interior glow with their multi-colored sections. Complete details about these windows, which are still in use, are listed in Appendix D.

When construction began, the church bell was removed to a tall wooden tower built to house it, on the Maple Street edge of the property, approximately where the north entrance to the parking lot is now located. The bell was moved to the tower of the new edifice when completed, but the wooden tower remained standing until 1910 or later before being razed.¹⁶

There were various delays in completing the church, but on February 5, 1899, worship services were held in the completed Sunday School auditorium, and on March 5, the congregation gathered for the first time in the new sanctuary. The completion of the building was publicized in the town by a

cordial invitation issued for all denominations to worship with the Presbyterians on the long-awaited day. The result was a capacity attendance, which included the Reverends Dailey, J. E. Hocutt, and B. F. Black from the other local churches. Congratulatory remarks were made by these ministers, and others, which were appropriate additions to the program. It was a happy occasion as all rejoiced with the congregation over the addition of the handsome religious structure to the growing town.¹⁷

The cost of the completed project was \$13,199.89, which considerably exceeded the original estimate of \$8,000, as is often the case. The capital investment was large for the size of the congregation at the time, and eight years would pass before it was all raised and the church was free of debt. The generosity of Thomas M. Holt was missed, as he died about the time construction began. The largest donor, Mrs. Edwin M. Holt, rejoiced to see the structure almost completed but died before it was occupied. However, there were other prosperous and liberal members of the congregation and all were willing to work to pay their debt. A loan was negotiated with L. Banks Holt to pay the costs, and the happy Presbyterians began the diligent endeavor necessary to liquidate their obligation.¹⁸

The women of the church continued their popular oyster suppers periodically, and included the purchase of another organ as one of their goals. Evening parties were given on the church grounds, where refreshments were purchased and consumed under the colorful glow of numerous Chinese lanterns. A performance by Captain J. A. Rider was sponsored at the court house, during which he sketched the leading features of the Lew Wallace book, *Ben Hur*, illustrated with more than one hundred colored scenes. During this period, Professor E. C. Cronk, of Virginia, conducted vocal music classes at the church on Thursday evenings. In 1895, on one Sunday morning, Miss Julia Long, accompanied by Charlie Roberson, of Chapel Hill, at the organ, delighted the congregation with her rendition of "There is a land mine eye hath seen."¹⁹ In October, 1898, the ladies presented a concert in which the Misses Holt, Lizzie Taylor, Lorena, Julia and Pearl Long, Jennie Holland, who was a student at Elon College from Suffolk, Virginia, Messrs. Ramsey and T. E. Cheek, of Durham, and Professor Kirkman, of Burlington, were the principal participants. The local newspaper contained lavish praise of the affair:

*Without detracting the least from the purely musical part of the programme, the high anticipation of which was evidenced by Miss Holland's recitations seemed to be received with more than ordinary appreciation. The thanks of our people are due the ladies for the high order of entertainment which was thoroughly enjoyed by everyone present.*²⁰

The musical program of the church continued to receive enthusiastic support and the work of the ladies was rewarded in November, 1898, when a small organ with a few pipes was purchased from Darnell and Thomas, of Raleigh. It was installed in the southwest corner of the sanctuary by W. J. Poythress, the firm's local agent.²¹

The new church immediately became a popular place for formal weddings, which almost caused a tragedy a few months after it was completed. In

October, Cora Alice, a daughter of the L. Banks Holts', planned an elaborate ceremony for her wedding to Robert Sloan Mebane. Professor Parker, organist of the First Presbyterian Church in Greensboro, was obtained to supply the instrumental music and the sanctuary was lavishly decorated, including banks of candles at the "altar." When the latter were lighted, one section blazed so high that the tapers had to be hurriedly carried outside because the decorations were almost ignited. The ceremony proceeded harmoniously after the offending tapers were removed and the church continued to attract weddings, simple or elaborate. However, more precautions against the danger of fire were taken afterwards.²²

Sponsorship of a program during the following year by the Atlantic Symphony Quartet was a cultural event in the life of the town and also netted \$39 for the Presbyterian Ladies Aid Society.²³ All of these projects were planned to raise money for the church, but at the same time, they were a constructive outlet for the energy of the female members of the congregation, and constituted a valued contribution to the social and intellectual life of the community.

Meanwhile, in 1896, the busy McCorkle began the editorship of "Our Church Visitor," a publication for the Presbyterian churches of Alamance County. The paper was an excellent means of denominational communication but the editor was forced to give it up in 1898 because of eye trouble from which he suffered. He continued to be busy in other respects, however, and in May, 1897, attended the General Assembly, which held its annual meeting that year in Charlotte, N.C., and two years later was elected moderator of Orange Presbytery.²⁴

The preacher frequently prepared a series of homilies based on some central theme. While the congregation was meeting in an Oneida Mill building, he prepared sermons "for the people who work in cotton mills." One was especially for the benefit of the "bosses," with a little word thrown in for those who are not bosses. Another in the series was for the spinners, and one for the boys and girls.²⁵ After the new building was occupied, the symbolism in the stained glass windows inspired a series entitled, "Gospel Light Through Our Windows." One sermon was on "The Lesson of the Easter Lillies," and was doubtless suggested by the memorial window to Ada Williamson, in which a lily is the central motif.²⁶ These, and the other messages the preacher delivered from the pulpit were prepared with care and emphatically delivered, though seldom with brevity which might have made them slightly more popular.

The Graham congregation continued to enjoy the privilege of frequent visitors to its pulpit. Ministers included among these were Dr. Jethro Rumble, and A. J. McKelway, both outstanding Presbyterian leaders, and D. W. Snyder, who lectured on "Africans of the Congo." In 1897, Labib B. Jureidi, a native of Schweifat, Syria, preached one morning and in the evening lectured on his native land to "a large and attentive audience." Dr. M. B. Wharton was also a frequent visiting lecturer.²⁷

It was the custom during this period among several Protestant Christian denominations to hold a preparation service a day or so before Holy Communion was celebrated on Sunday. This was to afford each person an opportunity for reflection, repentance, and contemplation of spiritual plans for the future.

In 1899, the Presbyterians joined the Christians in a preparation service at their church, which was an excellent gesture of interdenominational harmony. Other joint services were held at Thanksgiving, and one in memory of Frances Willard for her temperance work. Alcoholic beverage was becoming more of a controversial subject in the state and the county at the time. McCorkle preached emphatically on prohibition, and in 1901, Bethany Presbyterian Church secured a charter of incorporation in order that the "manufacture and sale of liquor within two miles of the church" was illegal.²⁸

The busy minister was requested to serve as chairman of the Committee on Awards at Whitsett Institute, a flourishing academy several miles west of Graham. He accepted, and presented the prize of a medal to the winner "in one of the best speeches ever heard there." The press also took special note of a sermon he delivered in 1900 on "brotherly love."²⁹

The previous year, he was assisted in a protracted meeting by the Reverend Weston R. Gales. One of the features of the series was a meeting for men at the courthouse to hear "A Straight Talk on Crooked Subjects." From these, and other evangelistic efforts, the membership continued to increase to a total of 184 resident and 28 nonresident members.³⁰

The increasing membership made a better plan for handling the organization's finances advisable, for which reason, in May, 1899, the Session approved the "pledge and envelope" system. Under this plan, individuals were requested to make annual pledges and were then given regulation envelopes to be used for weekly payments on the sum. Having proved satisfactory at the end of one year of trial, the system was adapted for future use, which has extended to the present. The following year, Henry W. Scott, James K. Mebane, and J. Harvey White were ordained deacons, and the finances of the church continued to be administered by capable men.³¹

Also in 1899, the Session responded to an unusual call of duty for the first, and perhaps the only, time. The fifty-nine year old John W. Flannigan, for many years proprietor of the Graham Hotel, became seriously ill. His condition grew steadily worse for four weeks at the end of which, from virtually his death bed, he expressed a desire to become a member of the Presbyterian Church. When informed of this request, the elders met at the sick man's residence where the customary opening prayer was omitted when they were called to order because of the patient's weak condition. However, he had sufficient strength to make a statement "as to his religious Experience and his desire to unite with the Church." As this was considered satisfactory, he was "received into the communion of the Church and baptized by the pastor." The unusual Session meeting then closed with a prayer by the moderator. The following day, the new member died at noon, having been a member of the congregation only a few hours, but was succeeded in the membership by numerous of his descendants.³²

A considerable amount of credit for the progress of the church during the McCorkle ministry, and afterwards, was due to the increased activity of the women in the flock. The minister himself wrote, that "God only knows how much of the success of the work during this period was due to the prayers of four godly women." One was Mrs. Jane "Aunt Jennie" Clendenin, who was

assisted by Mesdames Robert Walker and George Albright in conducting Sunday afternoon prayer meetings at her home. The fourth was the generous Mrs. Edwin M. Holt. Other women responded to the guidance of these devout Christians, including the Mesdames J. L. "Jack" Scott and H. W. "Buck" Scott, differentiated among their friends as "Fanny Jack," and "Fanny Buck."³³

Partially due to the influence of the pastor's wife, the Ladies Missionary Society of Graham was organized during McCorkle's pastorate. The constitution, possibly written by the minister, has been preserved as originally written:

"Certain women....which ministered to him of their substance," Luke 8: 2, 3; "Help those women which labored with me in the gospel," Phillippians 4:3; "She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy," Proverbs 31:20. In order to take part more effectively in the work of spreading the glad tidings of Christ our Savior throughout the world, we do hereby unite in a society, to be known as the Ladies' Missionary Society of Graham.

1. The officers of this Society shall be a president and two vice-presidents, treasurer and secretary, who shall be elected annually at the first meeting held in the year.

2. The meetings of the Society shall be held on Monday after the fourth Sunday of each month and shall be opened with singing and prayer.

3. It shall be our aim to obtain and inculcate in the Church and community such missionary intelligence as will stimulate an interest on the mission cause; and especially to see that "The Missionary" is taken and read by all the families in the Church.

4. We shall endeavor to "Lay by in store" each week the sum annexed to our names respectively, or such other sums as our prosperity from God shall allow; the amount in each case to be handed to the treasurer at the monthly meeting.

Mrs. Emily Holt

Mrs. W. P. McCorkle

Mrs. A. B. Tate."³⁴

When this constitution was adopted in 1896, the roll of members consisted of Mesdames C. P. Albright, George W. Long, J. N. Watson, Paisely White, J. L. Scott, Jack Scott, E. C. Mebane, M. B. Wharton, J. W. Menefee, Robert Walker, J. V. Pomeroy, Etta Tate Holt, H. W. Scott, and Misses Lorena Long and Nannie Mebane. The following year Mesdames J. W. White, Washington Freeland, J. W. Williamson, L. B. Holt, and E. S. Parker were added. The first officers elected were Mrs. McCorkle, president, Mrs. Watson and Mrs. Pomeroy, vice-presidents, Mrs. Wharton, secretary, and Miss Nannie Mebane, treasurer.³⁵

In April, 1898, a meeting was held in Winston-Salem to organize the Woman's Foreign Missionary Union of Orange Presbytery. Mrs. McCorkle and Mrs. Pomeroy were delegates from the Graham Society, and the latter was elected to membership on the Executive Board. The following year, Mrs. H. W. Scott and Mrs. McCorkle attended the state meeting of the Woman's Missionary Society of the denomination at Durham, where the minister's wife

was elected vice-president of the state organization. The little folks of the congregation were also made conscious of Missions, and met annually to open their "mite boxes" which contained their contributions.³⁶

Enthusiasm for Missions continued although it gradually became apparent that the young women of the Graham congregation preferred a missionary society of their own, separate from the older matrons. As a result, on November 3, 1901, a group met at the church to organize the "Earnest Workers." The first officers were Mrs. H. W. Scott, president, Emma Bradshaw, vice-president, Daisy Walker, secretary, and Mary Smith, treasurer. The ten charter members received mite boxes, which were to be "opened every six months and the contents given to Foreign Missions." The monthly dues of five cents per member were to be used for local charities.³⁷

Regrettably, the enthusiasm of this young group was soon dampened by the death of their leader, Mrs. Scott, at an early age. Happily her sister, Carrie (Mrs. James K. Mebane), took her place. Congenial meetings were frequently held at her home, where she supplied delicious refreshments, and the "Workers" grew in numbers and expanded their projects. The affection which the members held for their dedicated leader was evident a quarter of a century later when missionary Circles were being formed in the church. At that time, the "Earnest Workers" changed their name to the "Carrie Holt Mebane Circle," as a tribute to their beloved former associate.³⁸

Another progressive move was made by the Session on August 3, 1896, when approval was given to organize a unit of the national Christian Endeavor Society for the youth of the church. Founded in 1882 by a Congregational clergyman in Maine, the non-denominational movement for religious, social, and literary activities had rapidly become a national organization. The Methodist denomination had its Epworth League for its youth, and the Baptists their Baptist Young Peoples Union for the same purpose but the other churches had nothing comparable to them. Therefore, Christian Endeavor supplied their need and was soon established in the Presbyterian, Christian, and Methodist Protestant churches in both Graham and Burlington. The movement was popular and has been appraised as the most effective organization for youth these denominations ever had. Not only did the units provide constructive programs in the individual churches, but constituted a common meeting ground in which the boys and girls of different denominations, living even in different towns, could become acquainted socially and spiritually. In time, Senior Christian Endeavor Societies were organized in some churches, but it was always in the Junior groups that the most productive activity was found.³⁹

Another Presbyterian development occurred in Graham in 1900, although no connection has been traced between it and the old church. In June, T. M. Duck, M. D. and David Harden purchased a lot on North Maple Street as a site for a church. These black men were trustees of a congregation recently organized under the authority of the Presbyterian Church in the United States of America (the northern church). On September 20, the cornerstone was formally laid for the Scott Elliott Memorial Presbyterian Church. This commendable effort created an unusual situation: a Presbyterian church of the northern group and one of the southern, located two blocks apart. This would have been unusual

anywhere, but was especially so in a small southern town. However, regardless of the novelty, relations were always harmonious between the two congregations.⁴⁰

During the summer of 1900, with arrangements securely made for the pulpit to be regularly supplied, the McCorkles enjoyed a month's vacation. Part of the time was spent in a visit to the birthplace of the minister in Alabama. He was welcomed there, according to an account published in *Our Mountain Home*, a Talladega newspaper, and reprinted in the *Gleaner*:

"Will," as we called him twenty years ago, when we stood by his side at the case, is a gentleman of smooth manners, a warm heart, and noble in everything that goes to make up a loveable character.⁴¹

This glowing tribute was doubtless sincere, and read with pleasure by many Grahamites, but it was almost the prelude to the conclusion of the McCorkle ministry in the town. Under the conviction that the new church was completed, the congregation growing, and its program expanding, the clergyman evidently decided his work was done at the county seat, and he resigned the pastorate, to be dismissed formally in February, 1901.⁴²

After leaving Graham, McCorkle served pastorates in Georgia and Virginia for twenty years before returning to Alamance County. He then settled in Burlington, where he supplied the Piedmont and several other Presbyterian churches. He was the author of "Christian Science or the False Christ of 1866," which was his only publication. Except for the handicap of becoming almost totally deaf, the clergyman remained fairly active until his death on March 7, 1933.⁴³

Almost immediately the Graham congregation had the good fortune to find a pastor in the person of the Reverend Ephraim Clark Murray. Born on Edisto Island, South Carolina, in 1861, the new minister was the son of a Confederate Army surgeon, James M. Murray, and his wife, the former Susan Jane Clark. His higher education included an A. B. degree earned at Union College, Schenectady, New York, and a B. D. from Columbia Theological Seminary, in Georgia. In 1888 he published *The Pastor's Bible*, and a decade later, the Doctor of Divinity degree was conferred upon him by Presbyterian College, in South Carolina. Murray had served pastorates in South Carolina and several in North Carolina prior to accepting the call to Graham in his fiftieth year.⁴⁴

The new minister and his wife, the former Lillian Norwood Lebby, had a large family. Their children included Joseph James, Edward Clark, Robert Lebby, Marion Julian, Florence Annie, and Lillian Norwood Murray when the family arrived at the Graham manse. The first two sons were ready to leave for college residence when the pastorate began, but those remaining at home comfortably filled the house. In 1904, Jean Graham Murray was born to the ministerial couple, only to succumb to a fatal illness in her seventh year. The sadness of the event was increased because it occurred while the father was away on a visit to his old home in South Carolina. He returned as speedily as possible to attend his little daughter's burial on the church's plot in Linwood Cemetery, beside the Summey children.⁴⁵

While a family of this size filled the manse to capacity, the residents were not uncomfortably lodged, and were constantly occupied. There were many chores

to keep them busy for the Murrays, as did most people in the town, maintained a large kitchen garden and made full use of the barn and other outbuildings on the church property. These facilities were economically profitable to the family, as they were intended to be. In addition, during the second year of Murray's ministry, the pleased congregation raised his salary from \$1,000 to \$1,200 per annum, which was a useful financial boost to the industries family.⁴⁶

Despite her multitudinous household duties, Mrs. Murray found time to participate as "a live wire" in the work of the women of the church, "locally, in the Presbytery and in the Synod."⁴⁷ She also assisted her husband in numerous ways with his parish duties. Dr. Murray was not only a scholar, but a practical man of varied experience, who became influential in the town, both as a clergyman and as a citizen.

In serving both the Grahamites as a whole and the Presbyterians in particular, the minister was kept busy. The debt incurred in rebuilding the church had not been completely retired, and improvements were already needed on the building. The manse was also in need of repairs. The town had no graded school, which meant that education above the elementary level offered in the free school's short annual term depended upon institutions promoted by individuals or sponsored by organizations. There were other needs to be met and, in order to fulfill its mission, the church had to grow with the town.

Inspired by his keen Presbyterian respect for education, Dr. Murray promoted the opening of a parochial high school. As Graham Academy, the project opened its doors in September, 1901, housed in a new three-room frame building constructed for the purpose on North Marshall Street at the corner of Albright Avenue. The tuition advertised ranged from one and one-half to three and one-half dollars per month for the Primary and Academic Branches "thoroughly taught." These were designed to prepare the student thoroughly for "College, University, or Business." The first year, T. Dudley Dupuy, of Davidson, North Carolina, was the principal, assisted by Misses Mary E. Parker and Mary C. Bason. The second year, John S. Rowe had charge of the school, with the same assistants. When the Town of Graham opened a graded school in 1903, the Academy was closed as no longer needed.⁴⁸ Although its existence was brief, the institution successfully provided a service needed at the time for the youth of the community, and was a commendable undertaking of the local Presbyterian church.

Until 1903, there were numerous small private schools for "little boys and girls," conducted by female teachers in the town. These school mistresses represented the various religious denomination of the town, including Mesdames Armstrong Tate and M. G. Reitzell, and Miss Mary E. Parker, of the Presbyterians, and Miss Lucy Hocutt, who was the daughter of the local Baptist minister.⁴⁹ With the opening of the new graded school, all of these small projects soon ceased to operate as the churches of the town and their members relinquished the responsibility of educating youth to the municipality. L. Banks Holt presented the new institution with a library, valued at \$1,000, after making a substantial contribution to the purchase of the site for the building.⁵⁰ A bond issue was then passed to enlarge and properly equip the facility, and the school system which had long been needed was underway.

While promoting education, Home Missions was also emphasized in 1901 by the organization of the Oneida Sunday School, with one hundred members. Under the superintendency of J. H. White, it was conducted in the frame building which had been moved from the church lot to the textile mill area. The following year, the Earnest Workers supplied the school with a library as one of the organization's annual projects. J. V. Pomeroy later became the superintendent and the name changed to the Oneida Chapel, as preaching services were held periodically in the building.⁵¹

In 1908, a similar project was organized at the textile plant which had been built by the White family in northeast Graham. With its name derived from that of the mill, the Travora Mission Sunday School was supervised by J. H. White, one of the corporation's officials. There were also one hundred members enrolled when the school opened. This missionary effort also became Travora Chapel when worship services, with preaching, became a part of its program.⁵²

Due to the increased demands made upon him by the opening of the two chapels, on November 19, 1905, Dr. Murray resigned the superintendency of the Graham church's Sunday School, an office he had held since the beginning of his pastorate. McBride Holt was then elected to the office, with J. V. Pomeroy as his assistant.⁵³

In order to promote both information and cohesion within his flock, the minister inspired the periodic publication of a small pamphlet, known as the *Manual of the Presbyterian Church of Graham, North Carolina*. The first was issued in 1904. These little booklets of approximately twenty pages, four and one-half by six inches in size, contained a brief historical sketch of the organization, a statement of Presbyterian principles, a list of the past and present church officers, a description of the units of the operation, and a roll of the congregation. Distributed among the membership, the booklets were a source of interesting and helpful data.⁵⁴

To expedite the program of the church, the *Manual* listed the 236 members of the congregation by geographical districts. Each of these divisions was assigned to the leadership of one or more elders and one deacon. In 1906, these units and their supervisors were South Graham, Elder L. B. Holt, Deacon J. V. Pomeroy; East Graham, Elder J. H. White, Deacon J. K. Mebane; North Main Street, Elders W. C. Donnell and G. W. Long, Deacon H. W. Scott; West Elm Street, Elder McBride Holt, Deacon H. B. Mebane; West Harden Street, Elder J. H. Watson, Deacon R. S. Mebane; Northwest Graham, Elder C. C. Thompson, Deacon F. A. Miller; North Graham, Elder J. L. Scott Jr., Deacon J. C. Walker; and Haw River, Elder C. P. Albright, Deacon W. H. Anderson. The 32 non-resident members, the 12 resident members of other churches, and the 52 baptized non-communicants were also listed in the Booklet. There were 155 pupils in the Sunday School being instructed by 23 teachers and officers. The School included a Home Department with an enrollment of 68, served by 15 visitors under the superintendency of Mrs. E. S. Parker Jr. Music was supplied by an orchestra composed of Grant and John Estlow, Joseph Walker, and Miss Neale Norwood. Miss Mary Smith had charge of the School library of 150 books, to which number "the Oneida Mission library and 50 new volumes were later added." There was also an excellent Teachers' Training Class conducted

by the pastor.⁵⁵

In order to operate more efficiently, the work of the women had been merged into one organization, the Ladies' Missionary and Aid Society. Its program was supplemented by those of the Earnest Workers, the Westminster League, which had formerly been the Light Bearers, and the Faithful Band. The latter was organized by the Misses May Bradshaw and Mattie Dixon in 1906. Four years later, Mrs. J. M. Turner was responsible for the formation of a group known as the Miriams. In addition, the Ladies Mission Study Classes and the Earnest Workers' Mission Study Class had been organized. All of these groups were concerned with home and foreign missionary work. To implement the program, the weekly Prayer Meeting was changed to a Teacher Training and Bible Study Conference. The morning Sunday School was changed to an afternoon teaching service and adult teachers training classes were opened. Because of this increased activity involving most of the congregation, the evening worship service was discontinued. There had never previously been so great an emphasis on Christian education and missions in the Graham Presbyterian church.⁵⁶

The musical program was not neglected during the general activity. Mrs. J. E. Watson was elected church organist on March 5, 1906, "at a salary of one dollar per service day." The choir at that time was composed of C. C. Thompson, J. G. Walker, W. S. Long Jr., Mesdames J. L. Scott Jr., J. V. Pomeroy, McBride Holt, and Miss Louise Holt. In 1908, the organist's remuneration was increased to six dollars per month, and "she to supply a substitute if unable to be present."⁵⁷

The budget for operation in 1906 was a total of \$2,443, which included \$1,200 salary for the minister. An additional financial responsibility was a \$500 annual appropriation for Foreign Missions in Korea, under the Presbyterian Forward Movement Plan. Four years later, the total had increased to \$4,094, which included an annual increase of \$200 in the pastor's salary. A furnace had been installed in the church, a Ladies' Parlor furnished, the manse had been renovated, including the installation of a bathroom and electric lights, and other projects were being planned. Foremost of all projects, the indebtedness incurred in construction was retired and the path clear for the dedication of the rebuilt church.⁵⁸

January 18 and 19, 1908, were the dates designated for the happy occasion. The plans made included the return of three former pastors of the church to participate with Dr. Murray in the "sweet and solemn services" of dedicating the "beautiful edifice." The program began on Saturday evening, when the Reverend B. W. Mebane preached on "The Value of the Soul," from Mark 8:36 as his text. Following the sermon, a reception was held at which "dainty refreshments were served and the social feature enlivened by instrumental and vocal music."⁵⁹

On Sunday morning, the Reverend W. P. McCorkle delivered the dedicatory sermon in the crowded sanctuary. Choosing Jeremiah 6:10 as his text, the homily was appraised as "an eloquent vindication of the 'old time religion' and an earnest appeal to 'walk in the old paths where is the good way that ye shall find rest to your souls.'" Mebane then made the dedicatory prayer. In the evening, the Reverend Mr. Coppedge preached on Psalms 122:1: "I was glad

when they said unto me let us go into the house of the Lord.” After the sermon, the preacher and Mebane unveiled the memorial tablet to Archibald Currie, which hung on the wall in the sanctuary. Throughout the services, music was supplied by Mrs. Watson, the church organist, Miss Lelia Denny, violinist, Mesdames J. W. Pomeroy, B. S. Robertson, C. C. Thompson, Miss Ione Scott, and a full choir.⁶⁰

The ceremonies were not only a time for congregational rejoicing, but also an especial triumph for the three former pastors, each of whom had played a significant role in the progress of the Graham church. The town was also proud of the handsome religious structure and the standards which it represented. A detailed history of the church was published in the *Gleaner* for public information and clearly showed how the church had progressed from its modest beginnings.

A few months after the church was dedicated, an issue on which the Presbyterians in the town had been divided was finally resolved. From the founding of Graham, the regulation of alcoholic beverages was controlled by the municipal officials. Bars were allowed, the oldest of which record has been found being the Pico Saloon, which was located on the southeast side of the Court Square. Individuals at the Union (later known as the Brick), and the Klapp Hotels, and at other locations, were annually licensed “to retail spirituous, vinuous, and malt liquors.”⁶¹

After the turn of the century, in keeping with a state-wide trend, the laws governing beverage sales became more strict as opposition to bars increased. By 1906, when no saloons remained in the county, there was a proposal made in Graham that a municipally operated Dispensary be opened. Purchases in the establishment would have to be consumed off the premises. In response to a petition from the citizens, the town Commissioners ordered an election held on April 14 to decide the matter.⁶²

Immediately a campaign for and against the proposal began. The Reverend R. C. Beamon debated J. A. Long over the subject in a public meeting at the court house. The reasons for which the latter favored the move were interpreted by the *Gleaner's* editor:

*Col. Long, contrary to what some would think from the position he took in the debate, did not attempt to justify in the remotest the curse of the drink habit and its attendant evils, but favored and argued for legalizing a traffic that is now carried on illegally with small prospect of checking and placing on it a part of the burden for the regulation of society, while Mr. Beamon inveighed powerfully against the evil of intoxicants and the great moral blight their use scatters broadcast.*⁶³

Apparently closing the bars in the area had caused an increase in illegal “bootlegging,” which was a part of the county seat’s problem.

On April 5, another debate was held with the Reverends J. D. Langston (Methodist) and E. C. Murray in opposition to the proposal against proponents E. S. Parker Jr., and J. A. Long. It probably was not especially pleasant for the Presbyterian minister to openly oppose the opinions of two of his officials, but this did not deter the clergyman from voicing his convictions in no uncertain

terms. Neither did this difference of opinion in a civic matter interfere with the program of the church, as the men involved held a concept of democracy much too broad for that to occur.⁶⁴

Two days prior to the election, Robert Brodnax Glenn, the zealous Presbyterian governor of the state at the time, visited Graham, where he was entertained by the L. Banks Holt family. At a public meeting held in the court house, he eloquently spoke on behalf of the North Carolina Anti-Saloon League, advocating total prohibition for both Graham and the entire state. Regardless of his oratorical efforts, however, and those of the ministers and others in the town, a vote of 156 against 125 at the polls approved the Dispensary.⁶⁵

A building was constructed on the southeast side of the Court Square, and rented to the town government to house the new facility. A supervisory board was then appointed, composed of E. S. Parker, Seymour Holt, and R. G. Foster. Coincidentally, one of the trio was a member of the Presbyterian Church and the other two later became affiliated with the organization.⁶⁶

After this activity, the subject of alcoholic beverage receded into the background of local interest until July 11, 1907, when Miss Carry Nation arrived in Graham. "This notable person" was scheduled to speak that night at the court house on the evils of strong drink, but the fearless crusader did not wait until nightfall to begin action. "She had only been here a few minutes when she walked over to the Dispensary," wrote the *Gleaner's* editor. His description continued, "Standing in front of the door she expressed her opinion of the institution and the business in plain language without mincing terms." The zealous female then retired, to the relief of the Dispensary's manager, who feared she might attempt physical violence to the premises, as she had successfully done elsewhere.⁶⁷

The controversial matter was finally decided on May 28, 1908 when state-wide prohibition was approved by a referendum. Governor Glenn and his supporters had won their crusade. In Graham Township, 240 Drys outvoted 92 Wets, and in Alamance County, 2,097 Drys carried the election over 946 Wets. The new law became operative July 1, 1909, after which the Dispensary building was rented for other purposes, and the Presbyterians united in the work of their church.⁶⁸

In 1905 J. V. Pomeroy was elected to the Diaconate of the church. Two years later, J. Harvey White, McBride Holt, C. P. Albright and Charles C. Thompson were elected to the Session and Robert L. Mebane, Charles Tarpley, William H. Anderson, J. Clarence Walker, Robert L. and Hal B. Mebane elected deacons.⁶⁹ A better example would be difficult to cite of government in the Graham Presbyterian Church, dominated by its wealthy members but democratic in its scope of operation. The two Mebanes were sons-in-law of the capitalist L. Banks Holt, while F. A. Miller, previously elected a deacon, was an employee in the latter's cotton mill. Yet all met together, joined by a common religious creed, to administer the affairs of their religious home. The same was true of the women, as those enjoying social prestige worked hand-in-glove with others of less affluence.

It should also be noted that the Sunday School of the church was not relegated to the women and children for its operation. The elders and deacons

of the church served as officials and teachers, supporting its program with the same dedication as that given to the congregational organization. This has always been true of the Graham church, for which it can be proud, since of such general service is real Christian progress made.

One event during the Murray pastorate was responsible for the development of a closer relationship between the Graham congregation and the denomination's Home Missions. Arthur T. Walker, a brother of Elder J. Clarence Walker, began preparations to enter the ministry of his church. However, his plans had to be changed in 1907 when he was forced to leave his studies at Davidson College during his junior year because of eye trouble. The thwarted student then went to North Carolina's Ashe and Allegheny counties where he engaged in Home Missions evangelism. Due in large measure to his work in the mountain region, Orange Presbytery finalized plans of long standing and founded the Glade Valley High School. The missionary was appointed supervisor for construction of the new institution, and the initial buildings were nearing completion in 1910 when a severe attack of rheumatism forced his removal from the area.

Walker had moved his membership to the Westminster Presbyterian Church, in Charlotte, North Carolina, when he enrolled at nearby Davidson College, but returned it to his home church when he left the mission field. He then added his enthusiasm for the mountain school to that of Elder McBride Holt, who served on the presbytery's committee to select a site for the school, and then became a charter member of its board of trustees. He served as chairman of the latter most of the time until 1936, when he voluntarily retired from office. Under such leadership, the Glade Valley School became and remained a favorite benevolent cause in the program of the Graham church.⁷⁰

Visits to the church at the county seat of the Reverend Alexander Jeffrey McKelway have already been noted. In addition to editing *The Presbyterian Standard* (formerly *The North Carolina Presbyterian*), the journalist-clergyman was also editor of the *Charlotte Evening News* for several years. While in this capacity, he became vehemently outspoken on behalf of industrial reform, especially in the field of child labor. While crusading for the cause, the editor became convinced that he had been misrepresented detrimentally. In consequence, he sued the Observer Publishing Company, of Charlotte, for \$50,000 damages. The case attracted wide-spread attention, with twenty-seven witnesses summoned for the plaintiff and one hundred thirteen for the defense. Of the latter, Dr. E. C. Murray was one, and journeyed to Charlotte in March, 1906, for that purpose. It is interesting to speculate about his knowledge of the matter, but he gave no testimony because the battery of sixteen lawyers effected a compromise when the court met. Judgment was rendered in favor of the plaintiff, which salved his pride, but he was awarded only five cents, which did little damage to the defendant. The outcome did not relegate the crusader to the inactive list, as he continued his battle successfully for years as National Commissioner of Child Labor. Meanwhile, Murray returned to his post and continued to labor for the Kingdom with the textile industrialists in his flock.⁷¹

Protracted meetings continued to be held periodically, as always. One was announced through the newspaper in typical Murray fashion: "Everybody

come, Be there on time, Bring some one else, Take an active part, Pray for a blessing." In 1904, the Reverend Eugene L. Siler, from High Point, was the visiting evangelist. Other ministers serving the purpose included the Reverend E. R. Layburn, of Durham, in 1908, and H. S. Bradshaw, of Hillsborough, the following year. Dr. Murray, unassisted, held a series of services at Travora Chapel on at least one occasion. Interesting visitors who occasionally filled the pulpit were Dr. D. Clay Lilly, of Winston-Salem, Yosip Benyamin, a theological student from Persia, Dr. A. L. Phillips, Superintendent of Sunday Schools and Young Peoples' Societies of the Southern Presbyterian Church, Dr. W. H. McMasters, of the American Sabbath Union, and former governor Glenn, who spoke on Christian Mission Sunday Schools.⁷² Sunday, September 14, 1911, was an occasion of special interest to the congregation and a joy to its pastor, when his son, Joseph James Murray, then a ministerial student, delivered the morning sermon.⁷³ Services were also held occasionally at the County Prison Stockade, near the town. When requested, Dr. Murray also delivered special sermons for the Pythians, the Graham Hose Company, which was the community volunteer fire department, and on Confederate Memorial Day, or Memorial Day at Providence Christian Church.⁷⁴

On a designated Sunday evening in April, 1912, all the Graham churches united in a meeting of the Men and Religion Forward Movement at the Presbyterian Church. The program for this general evangelical emphasis included music by the combined choirs of the town churches, and talks by W. B. Green, S. G. Lindsay, J. V. Pomeroy, A. P. Williams, and J. S. Cook. The public was invited by an intriguing newspaper advertisement, which read, "What is it? Go to church and find out."⁷⁵

In 1913, Orange Presbytery held its Spring Meeting at the Graham church where the county seat congregation proved to be a hospitable host. Dr. Murray was treasurer of the organization at the time. In November of the previous year, a week of services was planned for the benefit of "church officers, Sunday School teachers, parents, and Christian workers." The theme was "Personal Work for Christ." The program subjects were "Personal Evangelism: Motives, Advantages and Results; Christ the Model Soul-Saver; Christ the Model Soul-Winner; His Spirit and Methods; Fishers of Men"; and "Round Table Conference." The results were apparently rewarding to all participants and leaders.⁷⁶

One incident, which was a part of the town's growth, was the formation of the Home Ice Company, made possible in 1905 when Graham acquired electricity. Until that time, ice was a rare commodity in the summer months. James N. Williamson and J. H. Holt had ice houses on their premises, two of the few if not the only ones in the town. Each brick structure, most of it below ground level, was filled in winter with blocks of ice chopped and hauled from rural ponds, and stored in loose straw. This was the only source of ice prior to electric ice plants. It was an appreciated kindness when there was illness in a home during the summer for the Williamsons or the Holts to send a gift of ice to the patient from their storehouses.

When home delivery from a horse-drawn wagon began, the demand was great for the perishable commodity. Daily sales were attractive as few had

proper chests in which to keep the ice from rapidly melting. This delivery operation was noisy and offensive to the concept of Sabbath sanctity held by many. Sensing this disapproval, the ice company discontinued Sunday deliveries, for which the clergymen of the town, including Murray, acted as a unit in expressing their appreciation.⁷⁷

Keeping in touch with municipal affairs was relatively easy for the minister, because some of his followers were usually a part of the town government. These included J. L. Scott Jr., W. H. Scott, McBride Holt, Robert S. Holmes, and the E. S. Parkers, senior and junior, all of whom had served as mayor or mayor pro tem. Among those who were elected Commissioners from time to time were J. W. Menefee, J. H. Watson, J. V. Pomeroy, Jacob A. Long, Robert S. Mebane, A. K. Hardee, E. P. McClure, J. Harvey White, and Frank A. Miller. To a much lesser extent, the congregation was represented among the County Commissioners, as George T. Williamson and C. P. Albright were at least two who served on the Board.⁷⁸

The membership of the Graham church had always exhibited an interest more than average in music, which was recognized in 1911 by a surprise offer. The White brothers, J. Harvey and Will E., and their sister, Madeline (Mrs. Phil Carlton, of Greensboro), had been successful in the operation of their textile plant. As a result, on October 19 at a congregational meeting, they offered to give the church a pipe organ of suitable size in memory of their mother, Mrs. Emma V. White. The offer was gratefully accepted and preparations begun immediately to house the expected "magnificent instrument."⁷⁹

A brick alcove was constructed abutting on the outside of the center of the western wall of the sanctuary. Behind the pulpit, steps ascended to an elevated choir loft, which also contained the organ console. There were twenty-three visible gilt pipes, each ornamented with a small blue design, arranged in a semi-circle above the two-manual keyboard. The instrument was a tracker organ of eight sets of pipes, built at a cost of \$2,000 by the Pilcher Company, of Louisville, Kentucky. Although it could be operated manually, the instrument was powered by electricity, and the only such organ in the town at the time.⁸⁰

Preparations began immediately to develop a musical program commensurate with the new facility when its installation was completed. Professor E. Sefton Blythe, organist at the Episcopal Church of the Holy Comforter, in Burlington, was employed to improve the vocal music. Within a few weeks after the White's gift was accepted, an announcement was published in the newspaper that the Chorus Class would meet with Blythe in the Ladies' Parlor of the church. "All who wish to join must be present at that time," was the general invitation extended.⁸¹

By January 13, 1912, the organ was ready for use and Blythe played the opening recital on it. Mrs. Watson was then prepared to play the instrument, as she was to do for more than half a century. Her salary was increased to \$150 per annum.⁸² Professor Blythe continued his affiliation with the church's musical program, and on February 27, 1913, gave a recital and concert, "assisted by the choir and several from Burlington, including Miss Wilson and Mrs. Blythe."⁸³ On March 2, Misses Mary Lou Pitt, Linda Barnes, and Irene Clements; all from Elon College, who were visiting Mrs. J. Dolph Long, in

Graham, rendered special vocal music at the church. Miss Clements later became well known to the congregation as Mrs. William N. Huff.⁸⁴ On July 6, Mannder's "Sacred Cantata" was presented by the combined choirs of the Burlington and Graham churches as the chorus, with the two Blythes and D. R. Fonville as soloists. Unfortunately, the audience at this ambitious undertaking "was not as large as it should have been," according to the *Gleaner*.⁸⁵ The novelty of the organ had worn off to some extent, but the Presbyterian congregation retained its interest in music. The contact with Professor Blythe proved a beneficial one, also, as he encouraged the individuals to study music. One of these in particular was Miss Minnie Long, who later became Mrs. W. I. Ward and was associated with the musical program of the Graham church for many years.

In the same year in which the organ was given, the family of the late Deacon R. L. Walker presented an individual communion service to the church. This enabled the elders to serve the bread and wine to the congregation in the pews rather than requiring individuals to form in line to use the common chalice. This plan has been followed by the church since 1911, while the original communion vessels have been treasured as historic relics. By the time of this gift, the sacrament was observed quarterly, preceded by a preparatory service. The latter custom was gradually dropped with the passing of time.⁸⁶

In 1904, because of a desire to devote more of their funds to Home Missions, the women of the church voted to withdraw from the Women's Foreign Mission Union. A new constitution was adopted, creating The Ladies' Foreign Mission and Aid Society, which had a broader range of activity. The withdrawal was later rescinded but the women continued their work under the one local society. In 1910, the projects of the organization were specified in a new constitution. They included gifts to the orphanage at Barium Springs, caring for the communion service vessels, visiting shut-ins and strangers, and placing flowers in the church during the summer. The flora came from home gardens as the nearest florist was in Greensboro. (Flowers for weddings and funerals had to be ordered by telephone or telegraph in advance and sent to Graham by train, a somewhat lengthy procedure).⁸⁷

As had been true of other pastor's wives, Mrs. Murray proved to be an efficient influence in the women's work. In 1911, at a meeting in Burlington, she was elected president of the Women's Union of Orange Presbytery. The following year, she was a delegate to a meeting in Montreat of all the Unions in the Synod of North Carolina. On this occasion, the term "Union" was discarded and replaced by "The Woman's Auxiliary of the Presbyterian Church in the United States." The Unions in each presbytery then became "Presbyterials," the names still in use.⁸⁸

The projects of the organization were expanded and more specifically defined than previously. Society members were elected to serve as Secretaries, one of Foreign Missions, one of Publication and Sunday School Extension, another for Home Missions, and one for Christian Education and Ministerial Relief. According to Miss Parker, "This innovation was in conformity to plans of the whole Auxiliary that the Women's organizations should include the whole program of the Church in their study, prayers and gifts." The new plan

was an excellent working system, readily put into practice by Mrs. Murray and her colleagues in the Graham church, and used until the present with only minor changes.⁸⁹

In 1913, J. A. Long, G. W. Denny, A. T. Walker, and Joseph G. Walker were installed as elders and included in the twelve members of the session. There were six deacons at the time: F. A. Miller, J. C. Walker, L. B. Williamson, A. D. Tate, W. H. Anderson, C. A. Scott, and S. T. Johnston. The church had 239 communicants, with 43 baptized non-communicants. The enrollment of the Sunday School was 245 scholars under 22 officers and teachers. The young peoples' societies had 44 members and the Woman's Auxiliary 35 on roll. The funds collected and distributed by the church in that year were a total of \$4,693, which included \$1,400 paid the pastor for his salary. The manse at the time was valued at \$4,500, and the congregation was not in debt.⁹⁰

Another happy event culminated during the Murray pastorate when Joseph Gabriel Walker became a candidate for the Presbyterian clergy under the care of Orange Presbytery. He was the son of Mrs. Ida Walker, in whose memory a pulpit Bible would later be presented to the local church. After completing his education, he began his ministry in Greensboro and subsequently filled a number of pastorates prior to his death in 1927.⁹¹

This excellent record represented the culmination of many projects, some not easy to complete. It also completed a program of achievement for Dr. Murray, who decided it was time for him to work in other fields. In June, 1914, he moved from Graham and labored in other North Carolina pastorates until his death in 1930.⁹² He was sorely missed by the county seat flock, but his accomplishments remained behind to serve as stepping stones by which to climb to even greater goals in the work of the Kingdom on earth.

Footnotes

- 1 Minutes #2, 159.
- 2 Parker, History of the Church.
- 3 *Ministerial Directory, 1941*, 453.
- 4 *Ministerial Directory, 1941*, 453.
- 5 Parker, History of the Church.
- 6 *Gleaner*, May 14, 1896.
- 7 ACRD, Book of Deeds 6, 252.
- 8 ACRD, Book of Deeds 10, 320-321.
- 9 *Gleaner*, December 13, 1894.
- 10 *Gleaner*, November 11, 1897.
- 11 *Gleaner*, September 17, October 1, 8, 1896; Minutes #2, 163.
- 12 Parker, History of the Church; *Gleaner*, April 2, 1896.
- 13 *Gleaner*, August 19, 1897.
- 14 *Gleaner*, October 14, December 9, 1897, July 7, 1898; Parker, History of the Church.
- 15 *Gleaner*, October 14, 1897, July 7, 1898.
- 16 Sanborn map of Graham, N.C., 1910, shows the bell tower.
- 17 *Gleaner*, February 9, March 2, 8, 1899.
- 18 Minutes #2, 176, 179, 182, 187, and 191.
- 19 *Gleaner*, July 9, 1891, June 27, 1895, August 13, October 22, 1896, December 2, 1897, January 27, June 9, 1898.
- 20 *Gleaner*, October 6, 1898.
- 21 *Gleaner*, November 17, 1898.
- 22 *Gleaner*, October 26, 1899.
- 23 *Gleaner*, June 15, 22, 1899.
- 24 *Gleaner*, April 15, May 27, 1896, January 27, 1898, and April 20, 1899.
- 25 *Gleaner*, January 27, 1898.
- 26 *Gleaner*, March 10, 1899.
- 27 *Gleaner*, February 26, June 10, September 10, 1896, July 22, November 4, 18, 1897.
- 28 *Gleaner*, March 30, November 23, 1899, October 4, 1900, January 31, 1901.
- 29 *Gleaner*, May 17, 1900.
- 30 *Gleaner*, September 7, 1899; Minutes #2, 190.
- 31 Minutes #2, 183, 185.
- 32 Minutes #2, 180; *Gleaner*, January 12, 1899. There have been several structures in Graham known at various times as the "Graham Hotel." Flannigan over the years operated two of them but for the longest period was the proprietor of a frame inn located on the north side of the 100-block of West Elm Street.
- 33 McCorkle, History; Parker, History of the Church.
- 34 Parker, Women's Work; Minutes #2, 169.
- 35 Parker, Women's Work.
- 36 Parker, Women's Work; *Gleaner*, November 2, 1899, May 17, 1900.
- 37 Parker, Women's Work.
- 38 Parker, Women's Work.
- 39 Minutes #2, 169.
- 40 ACRD, Book of Deeds 22, 229; *Gleaner*, September 20, 1900.
- 41 *Gleaner*, September 6, 1900.
- 42 Minutes #2, 189.
- 43 *Ministerial Directory, 1941*, 453.
- 44 *Ministerial Directory, 1941*, 529.
- 45 Minutes, #2, 146; Interview April, 1980, with Dr. Robert Lebby Murray, a member of the Graham Presbyterian Church at that time; *Gleaner*, May 4, 1911.
- 46 Minutes, #4, 12.
- 47 Parker, Women's Work.

- 48 *Manual of the Graham Presbyterian Church, 1910* (Graham: Privately Published by the Church), 9. These Manuals were published periodically and will be hereinafter cited as *Manual*, with the pertinent year appended. See also, *Gleaner*, August 1, 1901, August 7, 1902, January 14, May 7, 1903.
- 49 *Gleaner*, September 3, 1896, August 19, 1897, February 28, 1901, June 4, 1903.
- 50 *Gleaner*, July 2, 1896, February 27, July 20, 1905.
- 51 *Manual*, 1910, 9.
- 52 *Manual*, 1910, 10.
- 53 Minutes #4, 26.
- 54 *Manual*, 1910, 9.
- 55 *Manual*, 1906, 1-20.
- 56 *Manual*, 1906, 2-3; *Manual*, 1910, 9-10
- 57 Minutes #4, 28; Minutes of the Board of Deacons Graham Presbyterian Church, Book 1, 18, 24, hereinafter cited as Deacons, with pertinent book number.
- 58 *Manual*, 1906, 6; *Manual*, 1910, 9-10.
- 59 *Gleaner*, January 23, 1908.
- 60 *Gleaner*, January 23, 1908.
- 61 *Gleaner*, October 6, 1916. See also Minutes of the Commissioners of the Town of Graham, North Carolina, Book 2, 27, 123, hereinafter cited as Commissioner's Minutes, with pertinent book number.
- 62 Commissioner's Minutes, Book 3, 231.
- 63 *Gleaner*, March 29, 1906.
- 64 *Gleaner*, April 5, 1906.
- 65 *Gleaner*, April 12, 19, 1906, Commissioner's Minutes Book 3, 231.
- 66 Commissioner's Minutes, Book 3, 235.
- 67 *Gleaner*, July 11, 1907. [Author's Note: An account of the affair was related to me several times by the late W. Sherman Vestal, manager of the Dispensary]. The Dispensary building is still standing at 11 Southeast Court Square. Miss Nation's first name is often misspelled; she was born Carry Amelia Moore.
- 68 *Gleaner*, May 28, 1908.
- 69 Minutes #4, 35-35.
- 70 Floyd Pender, *History of the Glade Valley High School* (Glade Valley, North Carolina: Privately published, 1923), 6-8; Robert Hamlin Stone, *A History of Orange Presbytery 1770-1970* (Greensboro, North Carolina: Orange Presbytery, 1970), 59, 391.
- 71 *Gleaner*, March 29, 1906; *Charlotte Daily Observer*, March 20, 1906. See also, Betty J. Brandon, "A Wilsonian Progressive: Alexander J. McKelway," *The Journal of Presbyterian History*, Vol. 48 (Spring, 1970), 2, 17; and Thompson, *Presbyterians*, III, 241-243.
- 72 *Gleaner*, September 29, 1904, June 1, 1905, October 4, 1906, January 10, 1907, June 4, July 30, November 26, 1908, October 13, 1910, May 18, 25, 1911.
- 73 *Gleaner*, September 14, 1911.
- 74 *Gleaner*, April 26, June 7, 1906, February 20, 1908, May 13, 1909, August 11, 1910.
- 75 *Gleaner*, April 3, 1913, April 4, 1912.
- 76 *Gleaner*, November 13, 1913.
- 77 *Gleaner*, July 16, 1908.
- 78 *Gleaner*, May 10, November 15, 1900, May 7, 1903, May 4, 1905, May 9, 1907, May 6, 1909, May 4, 1911. No complete list of Alamance County officials has been found.
- 79 *Gleaner*, October 19, 1911.
- 80 W. E. Pilcher Jr., to W. W. Peters, April 13, 1962, letter in church archives.
- 81 *Gleaner*, November 30, 1911.
- 82 *Gleaner*, January 18, 1912; Deacons, Book 1, 30-31.
- 83 *Gleaner*, February 27, 1913.
- 84 *Gleaner*, March 6, 1913.
- 85 *Gleaner*, July 10, 1913.
- 86 Minutes #4, 67.
- 87 Parker, Women's Work.
- 88 Parker, Women's Work.

- 89 Parker, Women's Work.
90 *Manual*, 1915, 11; Minutes #4, 85.
91 *Ministerial Directory*, 1941, 743; *Gleaner*, September 11, 1919.
92 *Ministerial Directory*, 1941, 529.



Picnic dinner on the Church Grounds during one of the Homecomings held annually each September.



The Friendship Class photographed during the late 1940s at the entrance to the Brotherhood Classroom on the west side of the Church Building. The central figure on the front row, in the dark dress, is the teacher, Nellie Reavis Stockard (Mrs. Lee).



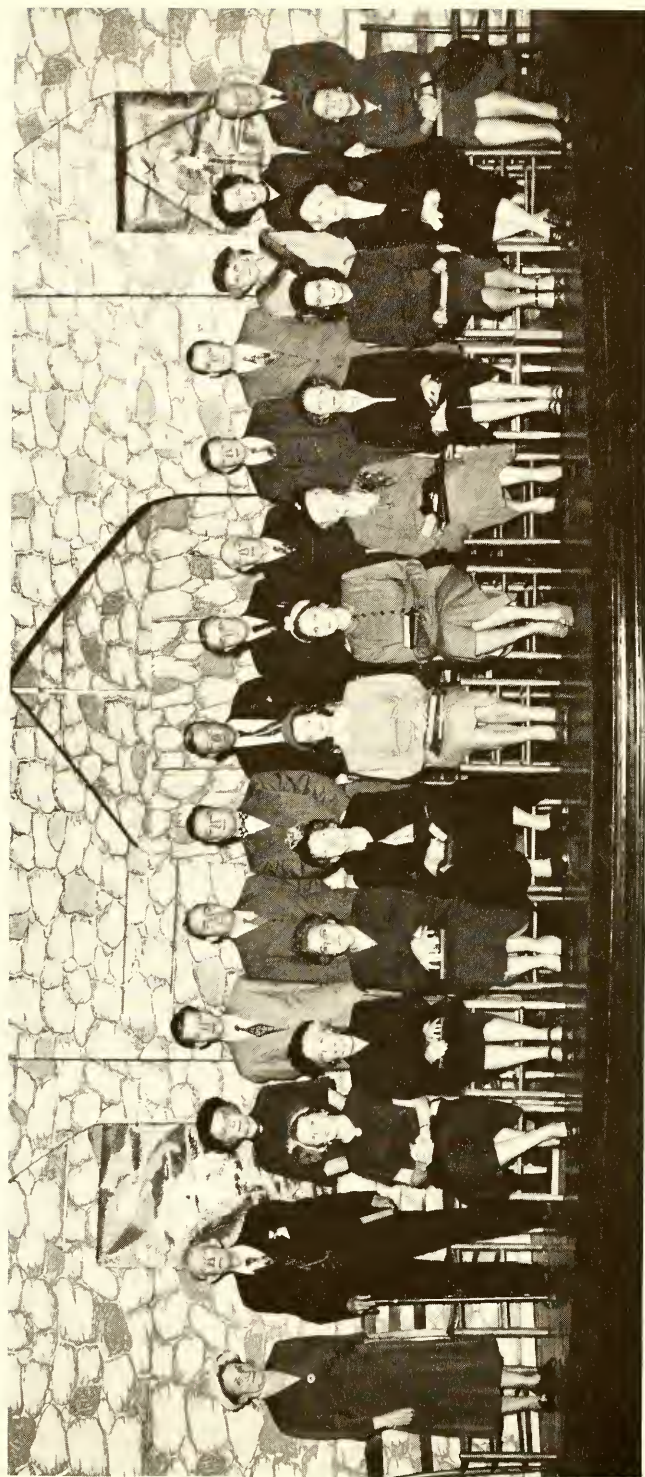
The East Wall of the Sanctuary to the 1964 remodeling.



East Wall of the Brotherhood Classroom.



The South Wall of the Brotherhood Classroom.



Past and present Choir Members seated on the Stage of the Caldwell Memorial Auditorium during the Centennial Celebration of the Church in 1950. Front row, left to right: Margaret Moore Dillehay (Mrs. J.T.); Louise Moore; Nellie Reavis Stockard (Mrs. Lee); Ester Clendenin Thompson (Mrs. Charles C., Sr.); Christine Young; Annie Long (Mrs. David); Mamie Parker; Deedie Moore; Betsy Thompson Wood (Mrs. B.F.); Claire Turner Scott (Mrs. H.W. "Buck"); Sara Rogers Compton

(Mrs. W.B.). Back row, left to right: Katherine A. Watson (Mrs. James E. "Miss Katie"); Dr. Will S. Long, Jr.; Minnie Long Ward (Mrs. W.I.); Jack Ray; Peter R. Harden III; Durward T. Stokes; Lucy B. Bradshaw; Walter L. Bason; Claude Moore; Curry O. Smith, Sr.; Willima B. Compton; Ione Scott Thompson (Mrs. Mel); Alyne Tate; Dr. Edgar A. Woods, minister.



Chapter IV

Extended Service

After bidding the Murrays a reluctant farewell, the Graham congregation began to search for a new leader. When negotiations with Dr. Charles D. Gilkison, of Moorfield, West Virginia, were unsuccessful, a call was issued to Dr. Thomas Maxwell McConnell, a native of Washington County, Virginia. His educational qualifications included degrees earned at King's College and Union Theological Seminary, in Richmond, Virginia, and a Doctor of Divinity degree from Presbyterian College, at Clinton, South Carolina. After twenty-seven years of marriage to Anne M. Wallace, the minister became a widower in 1906, and later married Mrs. Lucy Michaux Moss, of Greensboro, North Carolina. Neither union was blessed with children.¹

Born in 1851, McConnell was no longer a young man when invited to Graham, but was rich in experience gained during numerous pastorates in Tennessee, Georgia, and South Carolina. He was described by a contemporary as "an extremely good looking man of pleasant address, ripe scholarship, unflinching zeal, tact and energy." These qualifications were exactly those sought by the Graham Presbyterians, who rejoiced when their call was accepted after it had been raised from \$1,200 to a salary of \$1,400 per year. The new minister arrived at the county seat and on November 1 officially began his parishional duties.²

Keen observation and tactful initiative were almost immediately evident as characteristics of the new clergyman. During the same month in which he arrived at his new post, he noticed a number of grown men idling around the Court Square on Sunday mornings at the same hour Sunday Schools were in progress in the churches. Most of these males had strolled to the center of the town to obtain a newspaper or visit the post office, and remained to converse with each other. Some were members of churches, including the Presbyterian, and would later attend the morning worship service, while others would continue to aimlessly while away the time around the court square.

McConnell mentioned this situation to Edward S. Parker, Jr., one of his

flock, and challenged him to assist in banding these men into a Sunday School class. In reply to Parker's objection that the group represented different religious denominations in addition to none at all, the minister welcomed any and all to participate in the project. In reply to a query as to where the group would meet, the zealous clergyman explained that it could meet under the trees on the Presbyterian church yard until better arrangements could be made.

Decidedly swayed by McConnell's magnetism, seven men met under the trees on the north side of the court house November 22, 1914, and organized a Sunday School class. Elected to office were J. Elmer Long, president, Edward S. Parker Jr., teacher, R. L. Holmes, secretary, and H. W. Scott, treasurer, Dr. George W. Long, assistant teacher, and J. K. Mebane a member without office. On the following Sunday, "Brotherhood Class" was chosen as a name for the group and "We be Brothers You and I" for its motto. A button with a white cross on a blue background was adopted as an official membership emblem, but was discontinued when found that it conflicted with another organization. Although all the original members were Presbyterians, the class was organized on a non-denominational basis from its beginning. This group, founded as a brainchild of the pastor, with the assistance of Parker, was one of the most significant and productive events in the long history of the Graham Presbyterian Church.³

As was to be expected in a small town, information about the new organization spread rapidly and was welcomed by a substantial segment of the male population, including many without a chosen church home. By the second meeting of the class, new members were added. The Session of the Presbyterian Church, slightly bewildered at its responsibility toward a non-denominational group, wisely decided to extend its authority and on November 6, formally recognized The Brotherhood Class of the Presbyterian Sunday School, with E. S. Parker Jr., as teacher. After the choice of this official name, permission was given for the members to hold Sabbath meetings in the sanctuary of the church when the weather prohibited outdoor gatherings.⁴

Within two months, there were approximately 50 members, from all parts of the town and all walks of life. The teacher and his wife often entertained the group in the Parker home, which was a hospitable gesture warmly appreciated. In February, 1915, the class held a reception with guests invited. "About 100 men and boys" attended to partake of coffee and sandwiches and hear Mr. Norman Schlichter, of Charlotte, deliver the principal address. This was the first of the Class banquets, which have been held at least annually to the present.⁵

The rapid growth of the Brotherhood was slightly marred in September, 1915, by the death of John C. Stout. His name was the first in what would become a long list of honored dead. An employee of Oneida Mills, he was one of the "earliest and most faithful members" of the Class. A resolution of respect was drafted in his memory and published in the local newspaper.⁶

It is without doubt that the social contacts the brothers enjoyed with each other, their charitable projects, and their local evangelistic efforts contributed a moral boost to the entire community. This was soon appreciated in particular by Captain James N. Williamson, and his wife, the former Mary Holt, of the

church congregation. Disturbed over the fact that the group had no indoor headquarters of its own, the couple generously offered to build and equip an addition to the church building to be used as a classroom for the organization. To encourage attendance, especially of men who did not belong to the Presbyterian congregation, entrance to the room from outdoors was through a separate porch and doorway. The interior was to be designed with the purpose in mind of making the room as attractive and comfortable as possible. This magnanimous offer was promptly accepted by the Session in April, 1916, and the addition officially designated as the "Williamson Memorial." Construction was soon completed and on November 2, a ceremony took place during which a son of the donors, W. H. Williamson, presented the facility to the church. In response to his remarks, E. S. Parker Jr., the teacher, made a brief talk. This was followed by "Resolutions of appreciation from the class," drawn up by a committee composed of R. M. Burke, S. T. Johnston, W. H. Ausley, Ben B. Holt, and R. G. Foster, who read the tribute on behalf of the committee. An address by W. C. Smith, a Richmond, Virginia, business man, entitled "Silent Partner," completed the program.⁷

Attendance was excellent as the happy members met in their new home and sang for joy, although no musical instrument had been provided in the equipment to assist them in doing so. This lack inspired Dr. Will S. Long, Jr., the Church Director of Music, who would also fill the same role in the Class, to begin a campaign to raise funds for the purchase of a piano. When news of this undertaking reached the ears of the Williamsons, they immediately told the brothers that if a piano was needed, it should be one of the best, and they would provide it. A \$500 instrument was soon added to the room which had cost \$10,000, after which music became a vital part of the class programs and has continued to be so.⁸

Due to the intervention of World War I, it was not until 1924 that a bronze plaque was placed on the wall of the classroom. It bore the following inscription: "A Memorial to Capt. and Mrs. Jas. N. Williamson Who Built and Equipped This Room for the Brotherhood Class 1916." In September, the memorial was unveiled in a public ceremony at which H. W. Scott, the teacher of the class, "stated the purpose of the hour in a few well chosen words." He was followed by E. S. Parker Jr., of Greensboro, the former teacher, the Reverend E. N. Caldwell, pastor of the church, and J. O. Corbett, superintendent of the Sunday School, who made brief talks.

"At this juncture, the church flag which covered the memorial was removed by Miss Sarah Williamson, of Charlotte, a granddaughter of the donors." Their sons, William H. Williamson, of Charlotte, and James N. Williamson Jr., of DeLand, Florida, then "were called upon and made appropriate talks." Mrs. Blance Williamson Spencer, of Martinsville, Virginia, a daughter of Captain and Mrs. Williamson was also present, but her mother was unable to attend because of the inclement weather.

The program also included "excellent music under the direction of Dr. Will S. Long Jr.," while James Clapp, a member of the class, presided at the piano. A double quartet also contributed to the musical renditions.

A number of people were present for the occasion, and more would have

been there had it not been for the very heavy rain falling at the time.⁹

From its very beginning, a strong spirit of loyalty and devotion to the class developed among its members. Numerous of them eventually joined the Presbyterian congregation while others, though active members in other local congregations, attended the non-denominational class regularly. There were also some members who never affiliated with a church but respectfully considered the Brotherhood for their religious home. It was a unique organization, a triumphant accomplishment for Pastor McConnell, and an outstanding moral asset to the town of Graham. The foresight and generosity of the Williamsons can hardly be praised too highly.

The classroom not only served the Sunday School Class but was also used as a "church chapel for meetings not requiring the seating capacity provided by the church and Sunday School auditorium." Nearby was "the first kitchenette with which the church was equipped." All of these facilities were frequently used effectively in the institution's program without interfering with the Brotherhood activities.¹⁰

The women of the church expanded their program to some extent during the McConnell ministry, and responded to the pastor's suggestion to have some concrete walks laid out on the church grounds. In addition, the Deacons voted to plow up the front lawn, sew it in peas for a season, then re-seed the area in grass.¹¹ Other developments might have followed but the church members were disturbed by the events of World War I, and especially by the entrance of the United States into the conflict.

Thirteen members of the Presbyterian congregation at Graham served in the nation's armed forces during the war. They were Colonel Don E. Scott, Major J. Steve Simmons, Lieutenants Charles E. Menefee and Thomas J. Reavis Jr., Sergeant Sam Bason, and Privates Walthen S. Benham, Alex Rich, Roy Blaylock, and Ewell McAdams in the Army. Ensign John William Menefee Jr., served in Naval Aviation, and Edwin D. Scott, Elmer Estlow, and John Snyder were in the Navy. A Service Flag was hung in the church with a blue star upon it for each of these men. Snyder's was replaced with a gold one when he died in camp of influenza. He was the only casualty in the group.¹²

In addition to the members of the congregation in military service, on August 25, 1918, a service flag containing twenty-eight stars was presented to the Brotherhood Class, indicating that there were some men in the war who were not members of the church. E. S. Parker Jr., presided at the ceremony during which the flag was accepted for the Sunday School by H. W. Scott, superintendent, and for the Class by R. G. Foster. During the program, Miss Minnie Long sang "The Star Spangled Banner," and the popular war song, "Keep the Home Fires Burning."¹³

Among the experiences of these men while in military service, one in particular was especially related to the Graham church. W. Alex Rich gratefully testified that once when he was out in No Man's Land on night patrol, crawling under barbed wire with a rain of shell fire a few feet overhead, he expected every second to be his last on earth. In his terror, he told the Lord that if his life was spared, he would never miss attendance at Sunday School as long as he was physically able to be present. He did return home unscathed, which

seemed miraculous to the veteran, and kept his promise by being present in the Brotherhood Class each Sabbath and frequently testifying as to the reason for his attendance. When he died in 1970, he had missed only a relatively few times near the end of his life when he was physically unable to attend. He also served the church diligently as a deacon, then as an elder, while keeping the vow he made in France.

In September, 1918, Dr. McConnell resigned the pastorate and left to serve numerous other posts until his death in 1927 in Greensboro, North Carolina. Always a prolific writer, he was the author of "The Last Week With Jesus," "Eve and her Daughters," "Day Dawn of Christianity," "Messages For Men," tracts on "Repentance," "Presbyterian Polity," and "Claims of the Ministry." As it so happened, the time of his departure was opportune as Graham was shortly afterwards in the grip of the national epidemic of influenza.¹⁴

By the week of October 21, the dread new disease became epidemic in Graham. The officials of the local Red Cross chapter arranged for the distribution of broth and soup to the sick, which was helpful, but by the 26th it was obvious that an Emergency Hospital must be opened. The vacant Presbyterian manse filled the necessary requirements and permission was granted by the church officers to use the facility. It was placed in use immediately but only partially supplied the need. The next step in combatting the spreading scourge was to open the Sunday School rooms of the church on the 29th to serve as bed rooms for the sick. According to the local newspaper, "This place was particularly fitted for a hospital as it had various sunny rooms a kitchen and every other necessity."¹⁵

It was fortunate for the Grahamites that this arrangement was possible for the hospital was kept open four weeks. The manse was used as a resting place for the nurses and a place to cook food. "Every patient received was taken to the hospital on a doctor's recommendation, and with the consent of the patient's family; and every one that was discharged was discharged upon a doctor's signed order." There was a total of 168 patients treated, as many as 33 at one time. Of this number, there were only two deaths, Mack Turner and a Mrs. Smith, although there were "several others who literally looked through the door of death but were brought back."¹⁶

The hospital was fortunate in securing numerous lay workers and several professional nurses. A Miss Krewson, of Pennsylvania, who had charge of the latter, almost succumbed to the disease herself before the epidemic subsided. The kitchen and cooking departments were supervised by Miss Irma Coble, the service of food to lay nurses and patients was under Miss Marce Goley. Both women frequently worked twelve hours daily. The volunteer nurses included Mary Walker, Adelaide Morrow, Edna and Mattie Longest, Callie Foust, Fannie Ray, Martha Gates, Mary Hunter, Lorena Kernodle, Emma Harden, Versie Geanes, Fern and Dallie Henderson, Lizzie and Minnie Bradshaw, Laird Wilson, Mrs. Hughes, Mesdames Carolina Fowler, James E. Black, Jim Thompson, O. D. McBane and Tom Coble. Workers in the Diet Kitchen were Irma Coble, Mrs. E. S. Parker Jr., Mamie Parker, Jessie Phillips, Minnie Long, Mabel Moore, Mrs. Dora Cooke, and Lola Cooper, and in the Service

Kitchen, Marce Goley, Doris Holt and Mrs. W. Ernest Thompson. The Boys Scouts assisted in numerous ways and the valued black helpers included Bob Fuller, Caesar Jeffress, Ed Newlin, Harrison Allen, and Tom Long. The doctors had "lavish praise" for this community emergency undertaking, and the use of the Presbyterian church facilities which made it possible.¹⁷

Edward S. Parker Jr., had overall supervision of the hospital project as a representative of the Red Cross. Charles A. Scott was the treasurer of the chapter and reported \$1,700 as the cost of the undertaking. All of the church program was cancelled during the epidemic, as were public meetings, school attendance, and similar gatherings, but after the danger was gone, on December 15, the action of the church official was approved in turning over to the Red Cross the vacant manse and Sunday School rooms, as "being the most suitable place in town for a Hospital."¹⁸ But for the prompt action in utilizing the church buildings, the Grim Reaper's toll through influenza might have been far worse in Graham.

During January, 1919, the realization was general that the epidemic had subsided and public gathering were again authorized. Services were soon resumed in the Graham churches, including the one recently used as a hospital. The Presbyterians, as did other congregations, gathered to give thanks that the toll taken by the scourge had been no greater, and then continued with their religious work as they had done before the interruption.

In acquiring their next minister, the Graham Presbyterians negotiated with one or two prospects before issuing a call to Edward Norris Caldwell. The clergyman accepted the offer which stipulated the salary would be \$2,000 per annum. The new pastor was born in 1890 in Shanghai, China, of parents whose background was unusual. His father, Calvin Norris Caldwell, had been financially connected with the Baldwin Piano Company. While still a young man, he had responded to the urge to become a Christian missionary. As a result, he sold his interest in the thriving commercial enterprise, and used the money to build the First Presbyterian Church, of Louisville, Kentucky. Then he and his wife, the former Mary Edelin Tippet, embarked for the mission field in China. Because of his accomplishments there, he was later ordained into the ministry of the Church.¹⁹

The son, Edward, was educated at Louisville University and Louisville Presbyterian Theological Seminary. He had served as assistant pastor in several Virginia and West Virginia churches before coming to Graham. Unmarried when he arrived early in 1919, he was engaged, and wed Mary Brown Clark, of Midway, Kentucky, in November. His salary was then increased to \$2,500 per year, and the popular, attractive young couple settled down to married life in the Manse.²⁰

One of Caldwell's first acts in his new ministry was to appropriately acknowledge the end of the war. To do so, a special program was planned in 1919 for a Sabbath in September. At the morning gathering, the Military Service Flag was lowered from the wall on which it hung and furled. Following this ceremony, the pastor preached on "Demobilizing the Service Flag." In the evening he delivered a sermon on "Unmaking the Soldier Without Unmaking the Man." In addition, E. S. Parker Jr., delivered a tribute to John Snyder, the only

casualty from the Church in the conflict. A memorial service was also held on the church lawn, during which a tree was planted on the Harden Street side of the grounds in Snyder's memory. With these events, World War I ended as far as the work of the Graham Presbyterian Church was concerned.²¹

In Caldwell's opinion, the growing Presbyterian membership needed more commodious quarters for its educational program. In response to his request, general approval was obtained, with the result that \$22,676 was soon subscribed for the project.²² The money made possible an addition on the Elm Street side of the property of a brick two-story section for classrooms, from which several steps led down to a large one-story auditorium. The latter was equipped with a stage and dressing rooms, making various types of performances possible, and a kitchen to be used for church suppers and luncheons. In 1922, \$2,700 was raised to furnish the new rooms.²³ Part of these funds were used to equip the auditorium with folding chairs which could be removed when tables were set up for meals. The improved facilities were not only a stimulus for religious programs, but were also available for civic services. One example of the latter occurred in 1924, when the use of the school rooms was tendered to the State for a three-day tonsils and adenoids clinic in the community.²⁴

With the completion of the addition to the physical plant, the Graham pastor concentrated on increasing the church family with an emphasis on new activities. One of these, begun in 1923, was the monthly publication of *The Presbyterian Visitor*, a four-page news letter for the congregation. The paper, 8½ x 11 inches in size, contained comments from the pastor, schedules of services, budget details, news items, poetry, and church information of general interest. The issue of June, 1923, announced that Miss Ruth Clarke would soon arrive for summer work. Her program would include day and night classes in story telling, games, basketry, sewing, junior choirs, Bible study, and Saturday hikes, picnics or other outdoor sports. Associated with her in this new program were Mesdames John O. Corbett, H. W. Scott, E. N. Caldwell, and Willie McAdams, and Misses Margaret and Mary Hunter and Mabel Walker.²⁵ Apparently the program was a success, constituting the forerunner of the present office of Director of Christian Education. Another move in this direction of which record has been found occurred the previous year. In response to a request from the Woman's Auxiliary, one of its members, Miss Daisy Walker, was appointed assistant to the pastor at a salary of \$25 per month.²⁶

In October, 1923, the church lost an official and the Sunday School a teacher when E. S. Parker, Jr., moved to Greensboro to join A. L. Brooks and Julius S. Smith in their law practice. At a farewell ceremony, on behalf of the class, Lynn B. Williamson presented the teacher "a handsome silver waiter set," engraved appropriately "E. S. Parker Jr., Brotherhood Class, 1915-1923, 'We Be Brothers, You and I' " Despite the faulty grammar of the motto, it was and has remained the slogan of the organization, as a framed copy of the sentence on the walls of its classroom testifies.²⁷

A delegation of about 20 men from Greensboro's Presbyterian Church By the Side of the Road were present for the occasion. They extended Parker an invitation to teach a similar class in their church. No promise was made at the time but he did comply to some extent as the next month, 75 of the Brotherhood

motored there one Sunday morning to hear their old teacher again.²⁸

Parker was sorely missed but was succeeded by the equally capable H. W. Scott as teacher, with William E. White as his assistant. Under the new leadership the organization maintained its status, as described in *The Presbyterian Visitor* for November, 1924:

Their Neck of the Woods

The Brotherhood "do move." Last Sunday morning 75 men were present. The singing under the leadership of Dr. Will Long and Mr. Clapp at the piano was great. It was the best sound we have heard for a long time. When "When the Roll is Called up Yonder" was sung an outsider felt like those fellows really intended getting up there.

The studies in Genesis are proving very inspiring and "Mr. Buck" wears a smile that won't rub off.

By the time this comes out the oyster feed on the "inside" and the annual business meeting held; but more of that later.

Several men joined the class Sunday, and before long Captain Foster will need some more new chalk.²⁹

The Captain referred to was Ralph Gray Foster, the class secretary, and "Mr. Buck" was H. W. Scott, the teacher. Both served in their offices for many years after this article was written.

In 1919, J. C. Walker, A. K. Hardee, and W. O. Stratford were elected elders and J. O. Corbett, Don E. Scott, R. L. Holmes, and J. C. McAdams deacons. In 1923, McAdams and Corbett were elected elders and H. Currie Walker, James Moser, and J. Archie Long deacons. Two years later, Don E. Scott, Armstrong Holt, and Allen D. Tate were elected new trustees of the church.³⁰ It was also in 1923 the Graham church joined with the Burlington congregation as hosts for the annual meeting of the Synod of North Carolina. This was no small undertaking, but was successful in every measure.³¹

A tribute was paid former pastors Harding and McCorkle in 1920 when an anonymous donor sent \$500 to each. In 1925, the church received \$1,000 from the estate of Mrs. Mary C. Holt, and Mary E. Walker and her family presented a handsome pulpit Bible for the sanctuary in memory of their mother, Mrs. Ida C. Walker.³²

While the Caldwells lived in Graham they became the parents of two daughters, Mary Clark and Margaret Graham, who soon became generally known as Peggy. Shortly after the birth of the older girl, the Reverend Calvin N. Caldwell and his wife, on furlough from the mission field in China, came to visit their son and his family. The couple won the affection of the entire congregation while in Graham and, upon departing, presented the church with an ornamental brass vase as a memento of their visit.³³

In 1925, the church membership had risen to 265 resident and 35 non-resident members, with an all-time high enrollment of 427 in the Sunday School. The total financial budget was \$12,265, of which \$4,417 went to benevolences and \$7,848 to current expenses. Having reached this peak of accomplishment, the pastor felt free to accept a call to the Grove Avenue Presbyterian Church, in Richmond, Virginia, and in April resigned the Graham

pastorate.³⁴ This was sad news to his flock as the minister and his family were popular with all and beloved by many, and their influence remained significant long after their departure.

The Graham pulpit was filled with unusual speed in September, 1925, when the Reverend Walter Ellis Harrop accepted the call. Born in 1892 at Buffalo, West Virginia, the new minister was a child of the manse. His father was the English-born Reverend Ben H. Harrop, and his mother was, Elizabeth Clara Tiefenthaler. Their son, Walter, had been educated at King's College in his native state, and at Union Theological Seminary, in Richmond, Virginia. He was married to Pauline R. McConnell and, prior to his move to Graham, had served several pastorates in Virginia. The terms of the call specified an annual salary of \$3,000 and permission to accept the request of the Bethany Presbyterian Church to serve there one Sabbath each month. The latter duty was planned in a manner that did not interfere with the regular weekly schedule of the Graham church.³⁵

Harrop was a large, strong man physically, blessed with tremendous energy. Under his leadership, in 1925, several Sunday School classrooms, greatly needed, were added to the Bethany church building. Within a few years, a Boy Scout hut was constructed on the church grounds. It was used for additional classrooms, congregational suppers, and meetings of various organizations which were a part of the church program. The inspiration of the new minister was in large measure responsible for an expansion of activity in the small congregation which led to its growth, the construction of a handsome new sanctuary in the 1930's, and the support of a full-time pastor.³⁶

However, these accomplishments were in addition to the pastor's primary program which was at the Graham church. In 1926, the organization elected new deacons, including John M. Crawford, J. Wilson Williamson, William S. Long Jr., Robert B. Tate, Walter E. Bason, and J. W. Roney. Finances had been strengthened by a bequest of \$1,000 in 1925 from the estate of Mary C. Holt, and a similar sum the following year bequeathed by William H. Williamson. The church also received a gift of two new communion plates from J. Harvey White.³⁷

Another event in 1926 made that year one of historic importance to the Graham church. In August, the Session proudly endorsed Watt Martin Cooper's application to be received by Orange Presbytery as a candidate for the ministry. The request, duly granted, was the beginning of a long, fruitful career of service to the denomination. The applicant also had two brothers who were Presbyterian ministers, George Long and Williamson Lee Cooper, but neither had belonged to the Graham congregation.³⁸

Harrop was not only a robust man physically, but was also a gifted mechanic. He saved the church numerous maintenance costs by making needed repairs himself. Often the deacons remarked, somewhat humorously but with a degree of seriousness, that if a ministerial change was made, new furnances would have to be installed in both church and manse, as the present pastor was the only person capable of coaxing either into operation. The clergyman's ability as a workman was especially noticeable during construction at Bethany Church, where he donned overalls and climbed ladders, hammer in hand, to drive nails

with the other carpenters.

In 1929, the Harrops were blessed with the arrival of a daughter, Pauline McConnell Harrop, and once again the old manse echoed the pleasant sounds peculiar to an infant's arrival.³⁹

Shortly after this happy event, the effects of the national economic depression gradually became apparent, although the Graham congregation weathered the trials of this period without a disaster. The total number of communicants, 338 in 1929, actually increased to 413 by 1936, although Sunday School enrollment dropped from 380 to 373, total benevolence contributions from \$4,648 to \$3,458, and current expenses from \$10,915 to \$8,480. After the latter year, the figures began to rise again.⁴⁰

Despite adverse economic conditions, in 1929, \$800 was contributed by the church to the support of the Reverend T. K. Morrison, a missionary in Brazil, and financial support to some extent sent him annually thereafter. In 1936, \$600 was the sum appropriated for the purpose, but instead of sending it to Morrison, it was sent to the support of Dr. D. L. Coppedge, in Morelia, Mexico. This change was inspired by sentiment, as the missionary was the son of a former pastor of the Graham Church.⁴¹

Mrs. Watson had continued to serve as church organist, except for the year 1915, when Miss Rebecca Scott officiated in that capacity. Plans were underway to install an electric motor to pump air into the pipe organ instead of have it done manually, and in 1919, the deacons voted to have the instrument put "in first class condition." The following year, the board voted a present of fifty dollars to Miss Minnie Long, when she resigned as choir director to become Mrs. W. I. Ward. Her father, Dr. Will S. Long, Jr., filled the position until 1929 when Mrs. P. L. Tomlinson was elected. She was succeeded the next year by Prof. James C. Velie, of Elon College. The next significant step in the musical program of the church occurred in 1937, when the Session approved the wearing of vestments by the choir members. The same year, Miss Virginia Wright was employed for summer church work.⁴²

In 1930, Allen D. Tate, Frank A. Miller, Benjamin M. Rogers, and Robert E. Stratford were elected elders. Two years later, W. Curtis Wright, E. E. McAdams, E. P. Caruthers and J. Walter Browning were elected deacons. In 1939, M. E. Yount, Jere Bason and Roy Davis were elected elders, and Aubrey Thompson, George W. Harden, M. R. Neese, P. C. Beatty, Donald Tate, Griffin McClure, Herbert Long, James Johnston, and W. R. Harden were elected deacons.⁴³

The Session rejected the proposed Plan of Union of the northern and southern Presbyterian churches in 1940, but agreed to consider a new plan if one were drafted. A gift of \$500 was sent to the Bethany Church as an expression of pride in that organization's accomplishments, after which the World War II period began.⁴⁴

The entrance of the United States into the war caused a flurry of patriotic activity in the Graham Church. The exact number of those who served in the armed forces is not known. At least 36 men from the Brotherhood Class were in the military ranks, as their names were recorded in a plaque which hangs on the classroom wall. On August 22, 1943, another plaque, designated as a roll of

honor, was hung on the wall of the sanctuary. Beautifully ornamented with an American eagle and shield in color by Miss Elizabeth Long, now Mrs. Talmage P. Nelson, the parchment contained 61 names of the church members in service. This roll was promoted by the Ladies Auxiliary. A silk service flag of red, white and blue, donated by Mr. and Mrs. Durward T. Stokes, was hung on the south wall of the sanctuary. It contained 61 silver stars for living men and women in the armed forces, and one gold star denoting a casualty. Miss Nancy Riddle was enrolled in the Womens Auxiliary Army Corps (WAACS and there may have been other females in service). Both memorial gifts were dedicated with an appropriate liturgy led by the pastor and J. Harvey White. More stars were added later, bringing the total in silver to 74 and the gold to four. These latter honored David Samuel Ward, James W. Smith, Robert Franklin Browning and Harvey Core, who made the supreme sacrifice.⁴⁵ The ranks of those in service varied from a private upward to a general. The latter position was filled by Don E. Scott.

The ladies of the congregation lost no time in including a program for military personnel among their numerous projects. Miss Mary Cooper, as Secretary of Work For Service Men and Women, directed the activity which began before the hanging of the plaque made by Miss Long. Gifts of sewing kits, New Testaments, and religious pamphlets were given to all entering the military service. Other features of the program have been described in detail by Miss Parker in her history:

Letters, some written by our elders and some by Miss Cooper and others, have been sent once a month to all in service. Members of the circles have written to boys overseas, and boxes have been sent to those in the United States. Auxiliary members have helped address envelopes for letters and folders for the Alamance Gleaner, and helped wrap and direct packages. At Christmas small fruit cakes were sent to everyone in Service, from our Church and Sunday School. A special church service was held June 27th for the boys in service, and six men were home on furlough.

The author then paid a special tribute to Miss Cooper:

By her sincere interest and devotion to this cause she has done more than anyone else to direct and keep alive our interest and concern over the moral and spiritual welfare of "our boys," as well as their physical comfort and safety, and has contributed very largely to the establishment and functioning of the Graham Service Men's Center, where the Auxiliary is Hostess Group once each quarter.⁴⁶

The Center, or U.S.O., was located at 107 West Harden Street, and patronized by soldiers until the war years passed.

In March, 1944, Dr. Harrop resigned the pastorate he had held for eighteen years to become the executive of the Synod of West Virginia, with headquarters in Charleston, West Virginia.⁴⁷ The Graham church was then supplied by the

Reverend R. Kelly Davenport, of Greensboro, until the end of October. At that time, the beloved Edward N. Caldwell accepted the call to return to his former pastorate.⁴⁸ Although the minister found many changes in Graham, both he and his family were soon settled and quickly adjusted to their new home.

As the spring of 1945 advanced, the long-awaited end of the war appeared near. Germany surrendered in May, and Japan was apparently weakening. In preparation for the final capitulation, plans were made for a general thanksgiving service. In the evening of the day when peace should be officially announced, the public was invited to gather in the evening at the Presbyterian church, which had the largest seating capacity at the time of the local churches. The cessation of hostilities was announced on the afternoon of August 14th, and was followed by an outburst of horn blowing, bell ringing, shouting, automobile riding in the streets and other expressions of joy. By nightfall, the celebration had subsided somewhat and the Presbyterian Church was filled with jubilant citizens. Dr. Caldwell made the principal talk on the significance of the occasion, and the Methodist minister, the Reverend J. J. Boone, led in a prayer of gratitude for peace. Three hymns were sung: "A Mighty Fortress is our God," "Take My Life and Let It Be," and "God Save Our Native Land." The gathering was both a solemn and a happy one, as the congregation voiced its thanks that the soldiers could soon return home and there would be no more gold stars added to the service flag upon the church's wall.⁴⁹

While the war was still being fought, Eugene Hancock withdrew from the church membership and was ordained a Baptist minister.⁵⁰ He was convinced that another church was needed in Graham, especially one which strongly emphasized evangelism. To fill this religious gap, in 1942 he organized a church with fifteen charter members. The organization was named the Andrews Memorial Baptist Church, in gratitude to Mrs. Mary T. Andrews, who gave it a building on the corner of Mill and Market Streets for a meeting place.⁵¹ From this small beginning grew the large church now located on West Elm Street. It flourished before and after February 18, 1973, when its founder died. Establishing this church was a major accomplishment in the religious life of the area. Hancock was busily immersed in this task, but never forgot his boyhood years with the Presbyterians, and no one was more pleased with his ministerial progress than his former pastor, Dr. Caldwell.

Edward N. Caldwell Jr., was an additional member of the minister's family when it returned to Graham. Also, the daughter, Mary Clark, had become Mrs. Hartsfield and came with her little girl, Shirley, to stay with her parents until her husband was released from military service. The group was a happy family in the manse and speedily made many new friends, while at the same time, missing numerous old ones known in the earlier residence.

Within a few months after the move to Graham, the Hartsfields moved to their home in Florida. Peggy completed her college education and became the Director of Christian Education at the First Presbyterian Church, in Louisville, Kentucky, which her grandfather Caldwell had built with his own funds before leaving a connection with the Baldwin Piano Company to become a foreign missionary. Later she became Mrs. Charles C. Smith, and resided in Atlanta. After these moves, the minister, his wife, and son comprised the occupants of

the manse.

Dr. Caldwell placed particular emphasis on programs for youth, as had formerly been characteristic of his ministry. Miss Mary Rosa Fleming, daughter of the Reverend N. N. Fleming, the pastor of the Hawfields Presbyterian Church, was engaged during the summer of 1945 to direct the young people's activities. The success of this project initiated discussion concerning the need for an addition to the education building. Alamance County at the time made an offer to purchase a section of the church lot for governmental use, which would have supplied a major part of the funds necessary for the purpose, but no action on the proposal was taken.⁵²

An evangelistic service was held in the autumn of 1945, conducted by the Reverend K. K. Davenport, of Greensboro, which added appreciably to the congregational membership. Because of this increase, and for other reasons, a larger session was desirable. The result was that in October, Herbert S. Long, W. Curtis Wrike, R. L. Hill, and P. C. Beaty were elected elders.⁵³

More new activity would doubtless have followed had not the pastor's health begun to fail. He gradually became the victim of an internal disorder which forced him to become bedfast in the spring of 1946, and from which on March 12, he succumbed. His funeral was held in the church he had twice served as spiritual leader, and he was buried in the church plot in Linwood Cemetery. The service was conducted by Dr. Charles F. Myers, of the First Presbyterian Church, Greensboro, and the Reverend N. N. Fleming, of the Hawfields Church.⁵⁴ The auditorium in the educational wing of the church was named the Caldwell Memorial Auditorium, and other tributes were paid to their departed pastor by a bereaved congregation.

Within a few years, Edward Jr., and his mother moved away from Graham. Mrs. Caldwell died on August 16, 1956. After a funeral service in Lexington, Kentucky, another was held on August 18 at the Graham church, and she was laid to rest beside her husband in the town's Linwood Cemetery.⁵⁵

While still mourning its loss, the congregation obtained the services of Dr. Frederick W. Lewis, a retired minister, to serve as temporary supply for the church. During his residency his son-in-law, the Reverend Cameron D. L. Mosser, was released from military duty as a chaplain. He brought his wife, Margaret, and two daughters, Victoria and Julie, to Graham for a family visit. They soon became a popular addition to the life of both the church and the community. When Dr. Lewis left Graham in the summer, Mosser replaced him and supplied the church for several weeks, pending the arrival of a new pastor.⁵⁶

Within a relatively short time, the committee appointed for the purpose nominated the Reverend Edgar Archibald Woods, then ministering in Winter Park, Florida, for the next pastor of the church. He was duly elected and arrived in Graham during the later summer. A son of Doctor and Mrs. James Baker Woods, medical missionaries, he was the second shepherd of the congregation born in China. He was also the recipient of the degree of doctor of divinity, conferred upon him by his alma mater, Davidson College, at the commencement prior to his call to the Graham church.⁵⁷

The mother of Dr. Woods was the former Bessie Brown Smith, daughter of the Reverend James Power Smith, a Virginia Presbyterian minister. His dis-

tinguished career included attaining the rank of captain in the Confederate Army, where he served as aide to "Stonewall" Jackson, and was at his bedside when the famous general died. Through his mother's family, the new pastor was also connected with the families of Doctors Ben Lacy and Charles F. Myers. It was while visiting in the Greensboro home of the latter, during his student days at Union Theological Seminary, of Richmond, Virginia that he met and later married the musically talented Laura Lydia Daniel, of Ludowici, Georgia.⁵⁸

The young couple joined the missionary field in China, and served for several years before the Japanese invasion of that country forced them to leave. For the same reason, the parents and two brothers of Dr. Woods also returned to the United States, where they continued to serve the Presbyterian church in some capacity.

The newcomers to Graham included three daughters, Anne, Lydia, and Mary Bruce, in order of age. All were public school students at the time, and immediately became popular members of the community. Relatives were frequent visitors to the hospitable Woods, who also usually entertained visiting ministers and church officials in their home. During the residency of this family, the manse was not only a happy home but also a very busy place.

At the suggestion of the new pastor, Sunday evening worship services were discontinued in October, 1946, because of relatively poor attendance, and have never been renewed. However, increased emphasis was placed on the morning service, including the use of weekly bulletins containing the order of service and parish announcements. Begun on December 29, 1946, these leaflets have been distributed to the congregation on Sunday mornings since. Also at the time, Mrs. W. I. Ward, who had directed the choir for many years, was succeeded by Miss Virginia Caruthers, followed by Rogers Gibbs in 1950.

Although the bell was not removed, a set of electrical chimes was installed in the tower during 1947 to musically announce the time of services. A connection was made to its amplification system to service hearing aids in the pews. The latter was a memorial gift of the Caldwell family.⁵⁹

In 1957, the morning worship service was broadcast over a local radio station during the month of July, as a gift from an anonymous donor. Also in the same year, Mrs. C. O. Smith Jr., was employed to serve as Director of Young People's Work and Church secretary. At the time the total communicants was 590 and 389 were enrolled in the Sunday School. Mrs. Smith officiated as secretary for several years, but from 1949 until 1951, Miss Nina Coit Berryhill took over the youth program as Director of Religious Education. At the time of her resignation, the communicants numbered 704 and 455 pupils were enrolled in the Sunday School.⁶⁰

This increase was predicted in 1947, when a Building Committee composed of M. E. Yount, W. C. Wrike, George W. Harden, Don E. Scott, William B. Compton, and Mesdames J. W. Bason and Willard C. Goley was appointed to make plans for a new educational building to supplement the over-taxed facilities of the church school. Within a relatively short time, the committee reported that a suitable building would cost approximately \$60,000, and recommended that raising funds for the purpose begin. To a congregation

whose total budget was \$16,152 that year, this was a staggering challenge, but the report of the committee was approved.⁶¹

The project made little progress for a while, but it was not abandoned. In 1950, Floyd L. Phillips, chairman of a Fund Raising Committee, reported \$11,772 had been raised, and Don E. Scott, chairman of the Building and Planning Committee, presented plans for the building. A Steering Committee was then appointed consisting of George C. Neal, chairman, W. E. Smith and J. C. Moore, to consolidate the program. Later in the year, a total of \$31,639 funds raised was reported. A Finance Committee was then appointed, consisting of W. Hal Farrell, chairman, John M. Crawford, Don E. Scott, W. C. Wrike, and Floyd L. Phillips to make plans for proceeding. Henry T. Gurley, of Burlington, was then employed as architect, and presented plans and specifications for the proposed structure. The committee then recommended that the money needed to complete the project be obtained by selling a portion of the church grounds for \$6,000, and borrowing \$40,000 from a bank. No action was taken until 1951, when J. C. Moore, who had moved away from Graham, was replaced on the committee by Foster Hughes. The motion was then made and passed to sell the parcel of church land and proceed with construction.⁶²

As a result of negotiations which followed, the Alamance County Board of Education offered \$10,000 for a lot at the rear of the manse, fronting 177 feet on South Maple Street, and 135 feet deep, provided the county would grant the necessary funds for the purpose. Dr. J. L. Johnson also offered \$4,000 for the Scout Hut and lot on Maple Street.⁶³ The congregation, weary of years of fund raising, would probably have sold the property when the proposal was first made, but while the county officials slowly deliberated, contributions continued to be made as the building neared completion. Although the cost had risen from the original estimate to \$93,000, by the end of 1951 only \$20,000 was needed for completion. This sum was obtained by the negotiation of a loan with the National Bank of Alamance, endorsed by each officer of the church, and all thought of selling real estate discarded. This was a blessing, for the lot is now invaluable for parking, and the Hut continues to serve its original purpose.⁶⁴

Encouraged by its progress, the congregation agreed to make one more gigantic effort to clear its debt and release its officers from their personal responsibility for the loan. In response to a challenge gift of \$7,000, Sunday, October 19, 1952, was designated as the day on which raising the \$13,000 in cash necessary would be attempted. The task seemed impossible, but after fervent prayer and preparation, the day dawned and \$14,187.65 *in cash* was contributed, more than the amount needed to reach the goal. This was surely the Lord's work, for the seemingly impossible had been achieved.⁶⁵

In 1949, J. Chappell Moore, R. B. McQueen, and E. E. McAdams were elected elders, and W. A. McAdams, Alex Rich, W. E. Smith, Frank Warren, Jr., J. William Harden, George C. Neal, W. B. Compton, Floyd L. Phillips, H. D. Jones and Durward T. Stokes were elected deacons.⁶⁶

The centennial anniversary of the church's founding was observed in 1950 with appropriate ceremony. On Sunday, December 17th, the sanctuary was

filled at the morning service during which the former pastor, Dr. Harrop read the scripture and made the Memorial Prayer. The Anniversary Sermon was delivered by the Reverend Watt M. Cooper, a son of the church. Based on memories of blackouts during World War II, when he was serving as a chaplain in the Navy, his theme was, "Turn On The Lights," and the message was inspiring. In the afternoon, a reception was held in the church at which historic properties and relics of its past were displayed during a social hour. In the evening, a portion of Handel's *Messiah* was performed by the choir, under the direction of Roger Gibbs.⁶⁷

As a rule, the officials of the Graham church were concerned primarily with local affairs, but in 1951 departed from custom. Influenced by the Presbytery of Orange, the Session sent a letter to the Honorable Clyde R. Hoey, United States Senator from North Carolina, disapproving President Truman's action in appointing an ambassador to the Vatican. This protest had no effect on the presidential decision, but was a reminder that the Presbyterian Church believed in a separation of Church and State.⁶⁸

Inspired by the revived interest in the church's history, and by her long service as its librarian, Miss Mary E. Parker in 1952 donated \$500 to be used for a library and for historical purposes. A portion of this sum was used to build a vault in the Educational Building for the storage of valuable church properties for safekeeping. This was a practical gift for which there had long been a need. The remainder of the money was used to expand the library. The latter, in operation before school libraries had been established in the town, and long before a public library opened, filled an especial cultural need as many of its books were for children of pre-school age. These were quite popular and useful among the Sunday School pupils. The total collection, though small, still has a good circulation among all ages.⁶⁹

In 1952, the deacons requested another attempt be made to use a rotation plan for elders and deacons approved by the congregation. Durward T. Stokes was appointed to draft a proposal to submit to the Session for consideration. This was done, and approved by the elders and the congregation. The reason this plan succeeded when the previously proposed plan had failed was that all elders and deacons, after attaining the age of 65 years, remained active officers for life without any further election. The younger officers were to serve three year terms, with one-third of each board elected annually.⁷⁰

Following this change of system, in 1953, W.E. Bason, J.M. Crawford, P.A. Holt, C.O. Smith, Jr., and W.E. Smith were elected elders, and W. Hal Farrell, William F. Hadley, P.R. Harden, Jr., Sidney Ben Holt, Thaddeus Hruslinski, Foster Hughes, David Long and Dr. Allen D. Tate, Jr., were elected deacons. At that time there were 727 communicants enrolled, and 467 in the Sunday School, which required a larger number of officers to serve them, and the increased number of officials was beneficial.⁷¹

After the Rotation Plan went into effect, the names of the officers elected annually became numerous, with frequent repetitions, and are listed in Appendices B and C.

In December, 1953, Dr. Woods resigned to accept a call to a church in Lynchburg, Virginia.⁷² Both he and his family were beloved throughout the

entire community and their departure was greatly regretted by all. During the Woods ministry, the membership had substantially increased, and the physical plant had doubled in size, without the sale of any of the organization's real estate. This progress was an inspiration for the future as the congregation sought another pastor.

Dr. William Moseley Brown, of the Elon College faculty, served as a substitute until May, 1954, when the Reverend William B. Hoyt was employed as a supply minister.⁷³ He remained until September, when he began work with the students at Duke University. Visiting ministers then filled the pulpit the remainder of the year.

On October 15, 1954, Hurricane Hazel, a severe tropical storm, was the cause of two huge oak trees falling across the tower of the church, which caused extensive damage. However, the sanctuary was not disturbed, and, except for one Sabbath, services were held regularly while repairs were in progress. The \$15,000 damage was covered by insurance, and the old brick were duplicated, with the result that the structure was restored to its former appearance.⁷⁴

In January, 1955, the Reverend William Howard Kryder accepted a call to the church and began his ministry soon thereafter. A native of Georgia, the new pastor was educated at Presbyterian College, in Clinton, South Carolina, and at Union Theological Seminary, in Richmond, Virginia. He came to Graham from a pastorate in Abbeville, South Carolina. Twenty-nine years of age, he was single and his widowed mother made her home with him in the Manse.⁷⁵

Kryder, whose education included a Master's Degree in Theology, was an unusually gifted preacher. His sermons were homiletic masterpieces, reflecting lengthy preparation in their composition, and were effective when delivered. The worship service tended to become slightly more formal during his ministry, and he was the first pastor of the Graham church to wear a clerical gown in the pulpit.

During this period, the musical program was under the direction of Miss Eva Wiseman, with Mrs. Katherine "Miss Katy" Watson continuing as organist after a half century of filling that position.⁷⁶

There was some regret in 1955 in the Graham church when the Synod of North Carolina planned to merge three of the denomination's colleges in the state into one institution. Both Peace and Flora Macdonald Colleges had a trustee in the congregation, and in addition, Mrs. J. Harvey White had established a \$10,000 Flora Macdonald Scholarship in memory of her husband, J. Harvey White, who had been a veteran trustee of the school.⁷⁷ Those with special relations to the institutions, and others, disliked the loss of identity of the two when merged with Presbyterian Junior College into an entirely new organization. However, before the negotiations were concluded, Peace retained its independence, while the other two merged peaceably into St. Andrew's Presbyterian College. The Graham church accepted its quota of \$16,000 to help build the college, and several youth from the congregation have attended the new institution.⁷⁸ One graduate, William J.N. Stokes, is now the director of music at the Second Presbyterian Church, in Richmond, Virginia.

The pastor was also instrumental in obtaining an acquaintance, Dr. Norman

G. Dunning, president of Haworth Hall, University College, Kingston-Upon-Hull, England, to conduct a week of religious emphasis in November. The English lawyer-preacher, a well known visitor to many pulpits in the United States, was popular in Graham, and the church was filled at each service. He also served as guest speaker at the annual banquet of the Brotherhood Class during his visit. Plans were also discussed before he left for a return engagement at some future time.

On such occasions as the Dunning meetings, the seating capacity of the sanctuary was severely taxed. The Caldwell Memorial Auditorium, given that name in 1955 to honor the beloved former pastor,⁷⁹ was adequate for the needs of the Sunday School, but the older part of the building was becoming outmoded. Several men in the congregation cooperated in a volunteer contribution of paying for the installation of air conditioning in the sanctuary,⁸⁰ which made its use more comfortable. Yet more improvement was needed, for which a committee was formed to study expansion of the church physical plant. The members were Mesdame Margaret M. Dillehay and Foster Hughes, from the congregation at large, David B. Long and T. Daniel Wiggins, from the deacons, and J. Griffin McClure and W.B. Compton, from the elders.⁸¹ This group was still engaged in its study in 1957 when the Men of the Church, organized the previous year, under the leadership of its president, Dr. Grady Wheeler, obtained permission and enlarged, remodeled and equipped the church kitchen, making it adequate for serving large groups.⁸² The Boy Scout Hut, on the church grounds, was also renovated and vastly improved by the men as part of their program. Another need was recognized at the time when the Session proposed plans for a Church Historical Room.⁸³ This would provide an appropriate place to display some of the treasured properties of the church, including the handsome silver service presented in 1955 in memory of General Don E. Scott by his family. However, action on the project was postponed at the time.⁸⁴

In December, 1954, Mrs. W.I. Ward paid a tribute to Mrs. Katherine Watson for her long service as church organist, and presented a gift of \$300 from the Women of the Church to start a fund for the purchase of a new organ. This had not been forgotten four years later, when the Session voted that the loose offering on Sundays be placed in the slowly growing fund for a new instrument.⁸⁵

A forward step was taken in 1955 when approval was voted to hold an officer's training class annually for the instruction of newly-elected officials.⁸⁶ This effort to acquaint elders and deacons with their duties and responsibilities before they were undertaken was an advantage to all, and produced greater efficiency in the government of the church. This plan is still a vital part of the annual program of the Graham church.

In 1956, another custom was initiated when Bibles were formally presented to the graduates of the local high school at a Sunday morning service.⁸⁷

In April, 1955, there were only two living trustees of the church: P.A. Holt and A.D. Tate, Sr. The decision was made that five were needed, and David B. Long, Don E. Scott, Jr., and George W. Harden were elected by congregational vote and added to the group. Having served as Session Clerk for several

years, A.D. Tate, Sr. resigned and was succeeded by W. Hal Hazard, Jr.⁸⁸

Miss Jean Okey was employed as a part time secretary during the summer of 1955, and was followed in the fall by Mrs. Helene Andrews. At the same time, Mrs. Robert Cates, the former Jane Thompson, was employed to work with the young people until a permanent employee was secured. Her service continued until the summer of 1956, when Miss Bettie M. Kersie, of West Virginia, was installed as Director of Religious Education. She filled the post until August, 1957, after which Miss Margaret Hood, of Charlotte, North Carolina, was secured for the position.⁸⁹

In the spring of 1958, Kryder resigned the pastorate to accept a call to a church in Birmingham, Alabama. The Reverend W.H. Westerfield was engaged as a temporary supply and served until September, after which he was succeeded by the Reverend Ralph Doerman, a young Lutheran clergyman who was also engaged in graduate studies at Duke University.⁹⁰ In the fall, Dr. Dunning returned to lead a week of services and made more calls on members of the congregation than on his previous visit since the church had no regular pastor.⁹¹ Under the leadership of these clergymen and others, the year was completed while the Nominating Committee sought a full time minister.

Footnotes

- 1 *Ministerial Directory, 1941*, 452; Minutes #3, 88-89.
- 2 Parker, History of the Church; Minutes #3, 90.
- 3 *The Brotherhood Class* (Pamphlet privately published by the Class, 1959) pages unnumbered. Hereinafter cited as *Brotherhood Class*; Minutes #4, 151.
- 4 Minutes #3, 91.
- 5 *Gleaner*, February 11, 1915.
- 6 *Gleaner*, September 23, 30, 1915.
- 7 Minutes #109-110; *Gleaner*, October 26, November 2, 1916; Parker, History of the Church; *Brotherhood Class* contains one inaccuracy in this respect as it states Mrs. Williamson was not a member of the Presbyterian Church. The statement was probably meant to say that Mr. Williamson was not a member of the Class.
- 8 Related to the author by the late Dr. Will S. Long, Jr.
- 9 *Gleaner*, September 18, 1924.
- 10 Parker, History of the Church.
- 11 Minutes Women's Work; Deacons, Book I, 95.
- 12 Minutes #, 132.
- 13 *Gleaner*, September 5, 1918.
- 14 *Ministerial Directory, 1941*, 452; Minutes #3, 123.
- 15 *Gleaner*, November 28, 1918.
- 16 *Gleaner*, November 28, 1918; Personal interview with Mrs. Versie Geanes Guthrie, August 16, 1980.
- 17 *Gleaner*, August 16, 1980.
- 18 Minutes #3, 124-125. The newspaper account gives the total number of patients treated as 68 and the Session records as 168. Mrs. Guthrie is of the opinion that the newspaper figure was a typographical error and that the church record contains the accurate number.
- 19 Minutes, #3, 126-127; *Ministerial Directory, 1941*, 104.
- 20 *Ministerial Directory, 1941*, 104.
- 21 *Gleaner*, September 11, 25, 1919.
- 22 Minutes, #3, 230.
- 23 Minutes, #3, 158.
- 24 Minutes, #3, 172.
- 25 *The Presbyterian Visitor*, (Graham: Published Monthly by the Graham Presbyterian Church), June, 1923, 2. The Archives of the Church are indebted to Mrs. William Powell Duff Jr., the former Betty Scott, of Raleigh, for two copies of this paper.
- 26 Deacons, Book I, 163.
- 27 *Gleaner*, November 22, 1923.
- 28 *Gleaner*, November 29, 1923.
- 29 *The Presbyterian Visitor*, March, 1923, 4.
- 30 Minutes, #3, 133, 161, and 175.
- 31 *Gleaner*, October 11, 1923.
- 32 Minutes, #3, 138, 178.
- 33 Minutes, #3, 178.
- 34 Minutes, #3, 182, 183.
- 35 Minutes, #3, 189; *Ministerial Directory, 1941*, 296.
- 36 *Bethany Presbyterian Church*, (Skokie, Illinois: Le Mann & Associates, no author named, 1972) pages unnumbered.
- 37 Minutes #3, 1942, 11; Minutes of the Board of Deacons, Graham Presbyterian Church (March 3, 1907—February 128, 1930), 173, 182. Hereinafter cited as Deacons, Book I #1.
- 38 Minutes, #3, 201; *Ministerial Directory, 1941*, 147.
- 39 ACRD, Register of Births, File 17, 116.
- 40 Minutes, #4, 9, 83.
- 41 Minutes, #4, 15, 85.
- 42 Deacons, Book I, 85, 149; Minutes, #4, 19, 27, 91, 106.

43 Minutes, #4, 24, 42, 111.
 44 Minutes, #4, 123.
 45 *Burlington Daily Times-News*, August 23, 1943.
 46 Parker, History.
 47 *Greensboro Daily News*, April 11, 1944; Minutes, #4, 180-181.
 48 Minutes, #4, 181.
 49 Recorded in a personal journal kept by the author, who attended the service.
 50 Minutes, #3,87; #4, 141.
 51 "History of the Andrews Memorial Baptis Church," typescript, no author named.
 52 Minutes, #5, 197, 202.
 53 Minutes, #4, 207-208.
 54 Minutes, #4, 217.
 55 *Burlington Daily Times-News*, August 17, 1956.
 56 Minutes, #4, 222; Minutes, #5, 9.
 57 Minutes, #5, 11; *Ministerial Directory, 1941*, 662-663, 794-795.
 58 Every biography examined of General Jackson mention the then Lieutenant Smith, but the most intimate treatment found is in R.L. Dabney, *Life of General "Stonewall" Jackson*, written in 1866. See also, James Power Smith, *With Stonewall Jackson in the Army of Northern Virginia* (Reprinted by Zullo and Van Sickel Books, 1982).
 59 *One Hundredth Anniversary of the Graham Presbyterian Church, Graham, North Carolina, 1850-1950*, published by the church in 1950; hereinafter cited as *Anniversary*.
 59 Minutes, #5, 15, 22, 35, 40, 104, 154, 225, 226.
 61 Minutes, #5, 26, 50.
 62 Minutes, #5, 128, 132, 137, 138, 149.
 63 Minutes, #5, 151.
 64 Minutes, #5, 173-174, 188.
 65 *rlington Daily Times-News*, October 20, 1952.
 66 Minutes, #5, 286-287.
 67 *Anniversary*.
 68 Minutes, #5, 172.
 69 Minutes, #5, 211.
 70 Minutes, #5, 190, 192.
 71 Minutes, #5, 196, 205.
 72 Minutes, #5, 219.
 73 Minutes, #5, 227, 231.
 74 *Burlington Daily Times-News*, December 11, 1954; Records kept by Allen D. Tate, Clerk of the Session.
 75 *Burlington Daily Times-News*, January 4, 1955.
 76 Minutes, #5, 226.
 77 *Anniversary*. H.D. Jones was a trustee of Flora Macdonald College, and Mrs. W.C. Goley was a trustee of Peace College.
 78 Minutes, #6, 53.
 79 Minutes, #6, 3.
 80 Minutes, #6, 21.
 81 Minutes, #6, 280.
 82 Minutes, #7, 1.
 83 Minutes, #6, 82.
 84 Minutes, #6, 24.
 85 Minutes, #7, 51.
 86 Minutes, #6, 4.
 87 Minutes, #6, 58.
 88 Minutes, #6, 278; 30.
 89 Minutes, #6, 17, 34, 48; #7, 13, 22.
 90 Minutes, #7, 67, 78, 89.
 91 Minutes, #7, 84.



Members of the Chancel Choir, circa 1950. On the front row, second from end on the right is Mrs. W.I. Ward; second from end on the left is Miss Virginia Caruthers. Both served as Directors of the Choir at different times.



The Educational Wing of the Church on the southside of the building prior to the 1964 remodeling.



The Hut.



The Sanctuary in the 1960s.



The Present Sanctuary.



The Chapel.



The North Side of the Church in 1984.



The Present Manse.



Chapter V

Remodeling and Rehabilitation

In November, 1958, William Wooten Peters accepted a call to the Graham church. A native of Tarboro, North Carolina, the thirty-year old minister was the son of R. Brookes Peters, Jr., and Mary Wooten Peters. He was married to Lois Valeria McFadden, and the couple were the parents of two small sons, William W. Jr., and Robert McFadden Peters. These boys, who were to grow to manhood in their new home, were universally known as "Billy," and "Mac."

The new minister came to Graham from West Virginia, where he had served a group of churches. Educated at Davidson College, Union Theological Seminary, in Richmond, Virginia, and St. Andrew's University, in Scotland, he was an eloquent preacher. His wife, the daughter of the Reverend Samuel E. McFadden, was reared in a Presbyterian manse, and formally trained in Christian Education also, having graduated from the Presbyterian Assembly Training School in the Virginia capital.¹ The two were an ideal couple for church leadership, although Mrs. Peters was not employed in any capacity by the church.

In June, 1958, plans were begun to build or acquire a new manse for the church. A survey of the one in use revealed that the extensive and expensive repairs made in recent years to the aged building had been insufficient to keep it in satisfactory condition, and the cost of maintenance had become impractical. Although a new facility could not be provided before the arrival of the Peters family, \$4,000 was paid for a lot at 301 Jones Street, in Graham, and designs approved for a new ministerial home.²

A committee composed of Garland V. Newlin, chairman, Allen J. Patten, John W. Boozer Jr., J. W. Lester, Welford Goldston, and Mesdames W. C. Goley and A. B. Thompson, appointed for the purpose, obtained a bid of \$25,622 for construction. This was approved by the congregation in June, 1960, and by December of the following year, the minister's family moved into the attractive two-story dwelling. On January 29th, a few weeks later, an open

house was held for the congregation to visit and inspect the premises.³

The church grounds south of the former manse site were made into a parking lot in 1961 by a bequest from Mrs. Bessie T. Wilson, and paved in the following year, which was a great improvement in the physical plant. Plans were then executed to raze the old manse and convert the lot on which it had stood for so many years into a floral beauty spot. Acting anonymously at the time, the Thomas E. Boney family donated the fountain in the center of the area and have since taken the lead in the annual cultivation of bulbs and plants which have made the spot one of rare beauty at certain seasons of the year and attractive at all times. The boxwood transplanted along the walks were gifts from Mrs. J. Harvey White, and from John E. and Worth L. Thompson, Jr., in memory of their father, Worth L. Thompson, Sr. The shrubbery came from the White and former Thompson homes which stood side by side on North Main Street.⁴

Changes were also made in the church program. Miss Wiseman resigned as choir director in October, 1958, to be followed by Mrs. W. S. Harris, Jr., as temporary supply until September, 1959, when Liddell Adams filled the position. At the end of that year, Mrs. Watson resigned as organist, and was succeeded by Miss Christine Young, who had been her assistant for many years. In November, 1961, the popular soloist, William Kirkpatrick, became the choir director and served until the musical program was abbreviated during the renovation of the church.⁵

In October, 1959, Miss Hood resigned as Director of Christian Education. The position was filled by Mrs. Joseph Estes, a member of the congregation, until the services of Miss Kathryn Hooks, of Kenly, North Carolina, were obtained. She officiated until the following year when the position was filled by Miss Katharine McNatt, of High Point, North Carolina, who served through 1963. The office was then vacant until December, 1967, when Mrs. Helen Dawson was chosen for the post.⁶

The attention of the Session was attracted in 1959 to the action of some of the denomination's churches, which omitted the phrase, "he descended into Hell," from the Apostle's Creed. The result of an investigation into the matter informed the elders that the government of the Presbyterian Church had never officially deleted the phrase from the Creed, although it had raised no objection to any local church doing so. Based on this information, the decision was made to include the words in question at the Graham church, and this has been the custom since.⁷

In an effort to expand its services, in 1962 the church began holding midweek prayer services at noon each week. This enabled people to attend who could not be present at an evening service, and was popular with a few, but the support was insufficient to continue the program after a few months. The midweek evening prayer services were soon discontinued also because of poor attendance.⁸ The practice of the pastor and an elder taking the sacrament to "shut-ins" at their homes was also begun, and the beneficial service is still rendered.⁹

When the manse was completed in 1961, the church property was valued conservatively at \$231,000, and \$69,975 was the amount budgeted for the

annual operation. There was an indebtedness of \$10,936, and there was also a pressing need to enlarge the entire physical plant to accommodate the 788 communicants and 540 enrolled in the Sunday School.¹⁰ In 1959, the main part of the old library had been converted into classrooms and every available space was in use, and crowded.¹¹ Relief had to be obtained or the church program would suffer.

The situation was acknowledged by the appointment of a committee composed of W. S. Harris, Jr., chairman, and Percy C. Beatty, from the Session, George W. Harden and T. Daniel Wiggins, from the Diaconate, Miss Alynne Tate and Mrs. W. C. Goley, from the Women of the Church, and Mrs. W. C. Wrike, from the congregation at large. The duties of this group were to make plans and recommendations for a building program.¹²

In September, 1962, Vernon E. Lewis, a local architect, submitted a design for the project which was approved by the committee and church officials. The plan was to remodel and enlarge the sanctuary and the old educational wing, including the Caldwell Memorial Auditorium. The new Educational Building was not to be changed. Cost was estimated at \$337,651, which was a staggering sum, but bravely undertaken by the congregation. A contract was let to Donald W. Perry, Incorporated, of Burlington, and by 1964, construction was begun.¹³

A Finance Committee had been appointed in 1963, composed of Dr. Grady J. Wheeler, chairman, Thomas E. Boney, John M. Crawford, Dr. J. H. Hawkins, Dr. Ben M. Johnston, J. Griffin McClure, Dr. R. B. McQueen, Jr., Dr. Allen D. Tate, Jr., J. Frank Warren, Jr., George T. Webb, Jr., Mrs. J. T. Dillehay and Mr. Peters, members. In 1966, a new committee was appointed composed of Dr. Robert B. McQueen, Jr., chairman, Steve T. Helms, Allen J. Patten, Donald B. Pearson, Troy W. Woodard, Mesdames J. T. Dillehay and Peter Canovai, and Mr. Peters. Under the leadership of both committees fund-raising progressed.¹⁴

A greater part of the church plant had to be vacated while the work was in progress, which meant that quarters had to be found for the worship services and Sunday School classes. The Graham Methodist and Baptist churches, and the Bethany Presbyterian church generously offered to share their facilities during the period, but arrangements were made to use the nearby County Agricultural Building, the Boy Scout Hut, and the vacated manse which provided sufficient space. Because of the limited seating capacity in the auditorium used, a Sunday morning worship service was scheduled for 8:45 o'clock, followed by Sunday School at 10, and another worship service at 11 o'clock. These provisions proved satisfactory and the church program continued with surprising success under these conditions.¹⁵

In accordance with this plan, the congregation, and numerous visitors, attended the last service in the old sanctuary on Sunday morning, February 9, 1966, with mixed emotions. The next Sabbath, the first service was held in the Agricultural Building, followed by others until October 18 when the new Fellowship Hall was ready for occupancy. The larger space made it possible to return to the custom of holding one service each Sunday morning, and the facility was used until December 20, when the first service was held in the new sanctuary. It was followed at half past five o'clock in the afternoon by the

Candle Light Service, a traditional custom of the Graham church at Christmas for years past. The membership then settled down comfortably in its new home and made diligent efforts to retire the cost.

In the process of remodeling, the stained glass windows and other memorials were removed from the building, to be returned later. The old Pilcher organ was sold and adequate space for a new, and larger, instrument was provided. All of the building dating back to 1855 and the Caldwell Memorial Auditorium were removed and replaced with a new brick facility containing a chapel, parlor, library, three offices, a choir room, the Fellowship Hall, kitchen and twelve classrooms. The east wall of the sanctuary was moved several feet nearer the parking lot, thereby providing a 500-capacity seating space. Other changes were made in the interior which blended with the original construction, while the structure on the outside appeared much as it had always been.

On June 5, 1966, the new church plant was completely occupied and the service of dedication was held. Distinguished guests included Dr. Frank H. Caldwell, Moderator of the General Assembly of the Presbyterian Church in the United States, Dr. Harold J. Dudley, General Secretary of the Synod of North Carolina, the Reverend William D. Varker, Moderator of Orange Presbytery, and the Reverend William H. Kryder, former pastor, who preached the sermon. The impressive Litany of Dedication was then read with sincere participation by the thoughtful members of the congregation.

In the autumn of 1964, a Play School for young children was duly approved by the Session and opened under the direction of Mrs. Robert (Betty) Davison.¹⁶ The following year, the function was taken over by Mrs. Steve (Peggy) Helms, and Mrs. Davison opened the church kindergarten. These two facilities were a valued addition to the educational program of the church. In 1972, Mrs. Helms resigned and was succeeded by Mrs. Helen Scheckler for one year, after which Mrs. Davison conducted both schools. The kindergarten was discontinued in 1975 and its director resigned the following year. Mrs. Elbert (Edna) Pritchard then became supervisor of the Play School, a position she still holds. From time to time, she has been assisted in the work by Mesdames Ellen Andrews, Ida Whitney, Jean Dishner, Anne Wrightenberry, Larry Teague, A. L. Harris and Don Nance.

A highlight in the spring of 1967 was the visit of the Clarence Bassets, whose partial support in the mission field had long been borne by the Graham church. It was an interesting experience for the congregation to meet them in person.¹⁷

In May and June of the following year, the church participated in a special study entitled, "The Crisis in the Nation." This was planned by the General Assembly for a better understanding of the Civil Rights controversy then active throughout the United States. As a result of the program, the Graham church officials invited the Reverend William M. Lake to preach on July 14 in its pulpit. The clergyman, who resided in Graham was the pastor of the Ebenezer United Church of Christ, in Burlington, and was the first black minister to preach in the Graham Presbyterian church. At the time, the services were broadcast over Radio Station WSM, which announced to the entire community the gesture being made by the Presbyterians toward reconciliation of the races. Mr. Lake has since preached in the church on several occasions and has

many friends in the congregation, Racial harmony has not been a problem among the Graham Presbyterians.¹⁸

When the sanctuary was again in use, an electric organ was rented for the services. This was not entirely satisfactory but sufficed as a temporary measure. In 1965, Don Harris became the organist and a committee composed of Misses Virginia E. Caruthers and Louise Moore, Dr. Ben M. Johnston, Allen J. Patten, and Durward T. Stokes was appointed to begin plans for the acquisition of a pipe organ. With limited funds at its command, but faced with an urgent need, this official group purchased a Moller *Artiste*, a small compact instrument adequate to accompany congregational singing to a limited extent. On Sunday, November 20, 1966, the organ was dedicated to the memory of Mrs. Katherine A. Watson, the beloved former organist of the church for many years.¹⁹

In 1969, a gift from Miss Rebecca E. Harden and her brother, George W. Harden and his wife, Elizabeth N. Harden, provided funds for a larger instrument needed for the musical program of the church. A committee composed of Allen J. Patten, William Stockard, Durward T. Stokes, Miss Virginia E. Caruthers and Mrs. J. T. Dillehay began work on the project. Miss Nancy Thomas, who became the organist-Choir director that year, frequently met with this group in an ex-officio capacity. After obtaining expert advice through professional consultations, the Schantz instrument now in use was purchased.²⁰ The new organ was first played for the public on June 1, 1972, for the Sunday morning worship service. A dedicatory recital was played on the instrument November 25, 1975, by William J. N. Stokes, a son of the Graham church, who was director of music at the Second Presbyterian Church in Richmond, Virginia.²¹ A handsome set of handbells, the gift of the J. W. Lester family in 1973, added an impressive supplement to the musical program in the services.²²

Frequently individuals made contributions to the embellish the new church plant. These included the Tom Zachary's gift of the United States flag and the Christian flag which stand at the front of the sanctuary. Another was the Repository in which to record memorial gifts. It was presented by Mrs. Dora Carraway Rogers in memory of her husband, Benjamin McLeskey Rogers, an elder of the church for many years. The facility is used for the recording of all memorials given to the church, and has been placed in the sanctuary where its contents may be examined.

The Rotation Plan for church officers continued to prove its worth, as more individuals became involved in the responsibilities of its government. In 1970, Mrs. Roy W. (Betsy) King was elected a deacon, the first woman to fill that office in the Graham church, and in 1972, Mesdames J. T. Dillehay and Mrs. W. C. Goley were elected elders, the first woman members of the Session of the church.²³

The death of Mrs. Helene Andrews in January, 1972, left the position of church secretary vacant. Mrs. Fay Harrington filled it until June, followed by Mrs. Vanessa Hedgwood until August, after which the post was filled by Mrs. Mary Etta Sprague, the present incumbent.

In the summer of 1971, the congregation was proud of the announcement that the Reverend James W. White, Jr., a grandson of J. Harvey White, was to

be received into Orange Presbytery. Mr. Peters, and Elder Aubrey Thompson were appointed to serve at the installation of the young clergyman as Minister of Youth at the First Presbyterian Church, in Greensboro.²⁴

On December 15, 1973, Mrs. Peters resigned the pastorate to accept a call to a church in Orange, Virginia.²⁵ The budget for that year was \$85,230.76. The value of the church property was appraised at \$500,000 for the church building, \$200,000 for the educational building, and \$50,000 for the manse. There were 619 members on the roll, and 370 in the Sunday School. The extensive building program completed during the Peters pastorate came to a climax shortly after his departure, reflecting credit to his leadership. On March 10, 1974, the mortgage on the property was ceremoniously burned and the church was free of debt.²⁶

An appointed committee industriously sought a new pastor, with the result that on September 1, 1974, a call was issued to Dr. Donald C. Nance, then serving the Second Presbyterian Church, at Kannapolis, North Carolina.²⁷ A native of the Tar Heel State, the minister was a graduate of the University of North Carolina, at Chapel Hill, and Union Theological Seminary, of Richmond, Virginia. From the latter institution, he held the Master of Divinity, Master of Systematic Theology, and Doctor of Ministry degrees. He was musically talented, and had attended the Westminster Choir School, at Princeton, New Jersey, for two sessions. His wife was the former Letitia Joan Moss, and the couple had four children: Donald Carroll, Jr., Thomas Claiborne, Patrick Charles and Charlotte Elizabeth Nance. The eldest was seven; the youngest an infant. This growing family happily filled the manse and, on November 3, 1974, the clergyman held his first service in his new post.

Dr. Nance, a man of action, was soon energetically involved in civic affairs and the work of Orange Presbytery in addition to leading the spiritual life of the Graham church. Supported by the officers and congregation, numerous plans and ideas were rapidly undertaken and developed.

In January, 1975, Mrs. Dawson resigned as the Director of Christian Education. Phil Efird, who had been associated with Dr. Nance in his former pastorate, was elected to the position in April, the first male to fill the post at the Graham Church.²⁸ Additional youth activities were possible under the new director, including a softball team. Within a year of his arrival, an Activities Bus, which would accommodate fifteen passengers, was purchased. This facilitated recreational and educational travel to an extent greater than previously possible and advantage was promptly taken of the opportunity. This led to the organization of the Leisure Group, with a membership of older people, which used the bus for planned cultural excursions. After its initial year, Mrs. Sarah F. Mitchell became the director of the program.²⁹

As a result of plans made in 1976, and completed the following year, the Educational Building's interior was completely renovated. The improvements made to lighting, ventilation, air conditioning, and arrangement of the rooms made it a more efficient unit of the church plant.³⁰

The outdoor property was also used more extensively. In 1979, permission was granted to the local farmers to use the church parking lot as a place to vend their produce. This led to the Farmers' Fair on Saturday mornings from June to

September each year which has been a success from the beginning and renders a valued service to both buyer and seller. The lot is usually crowded when it opens at seven in the morning and empty by eleven, when the farmers have sold their wares and departed, leaving the lot as clean as when they arrived. On one Sunday during each year, the vendors provide the flowers for the church service in gratitude for the favor extended to them.³¹

In February, 1980, Miss Thomas resigned as choir director, and Mrs. Tommy Temple became the organist.

The Men of the Church, reorganized in 1970, and again in 1981, includes periodic Sunday morning breakfasts at which an inspiring program is presented to its members. The organization fills both a social and a spiritual need.

Memorial gifts from individual members were especially numerous at this time. All of these supplemented the church program in various ways, with the result that the church was better equipped for its activity than ever. New projects continued; among them the beautiful Chrismon tree, the Poinsettia Tree, and the Advent Wreath used during the Christmas season. Protective shields of lexan were placed over the stained glass windows, which would be difficult, if not impossible, to replace. In 1982, the electric chimes system was discarded and the old bell in the tower was again rung on Sabbath mornings to call the congregation to worship. In these, and many other ways, the plant and program of the church were maintained and promoted.

After years of planning, the Church History Room was opened and dedicated on Homecoming Day, in September, 1982. Beautifully decorated by Mrs. Nina Holladay, it contained the most precious items of the church's historic past. Included was a reed organ, either the first or the second the church owned. It had been preserved by the family of Mrs. Katherine A. Watson, the organist for many years. Restored by her daughter, Dolly, and her husband, George C. Neal, it was presented to the church by a grandson, George R. Phillips, and it was played during the morning service at the Homecoming. Also prized are the communion service given by Edwin M. Holt, other memorial gifts of silver, and several pieces of furniture of historic significance. The photographs of all the pastors of the church are also on exhibit. Most of the oldest likenesses were collected and mounted by Miss Mary Cooper during her lifetime as a gift to the church. Other interesting items are also on display in the room.

Activities on the local level did not interfere with interest in missions. The Bassetts retired from the Mexican field in 1972 and returned to the States for pastoral work. The Graham church then assumed partial financial responsibility for the Reverend Tim Carriker and his wife, Marta, who were missionaries in Brazil, and the Reverend Robert von Oeyen, who was engaged in mission work at the Pacific Theological College in the Fiji Islands. The latter visited the local church in August, 1979, and preached at the morning worship service. On the home mission field, Scott Ward Smith, in 1969 and again in 1977, was endorsed as a candidate for the ministry. He completed the required training and is an active clergyman at present.³²

Phil Efird resigned in April, 1978, to accept a call for similar work in Lumberton, North Carolina.³³ The decision was then made to employ a person to supervise the Youth Program who was also qualified to serve as Associate

pastor of the church. After an extensive search, a call was issued to Steven Dale Gadaire, then a student completing his studies at Union Theological Seminary, in Richmond, Virginia. He was to serve as Director of Christian Education until his ordination as a minister, after which he was to become the Associate pastor.³⁴ Born in Oregon, in 1951, the clergyman was reared in Massachusetts. He received a B. A. degree from Davidson College in 1975, and then began his theological studies. Married to the former Marsha Deanne Loftis, he was the father of two daughters, Alison and Dana. A third, Mary Elizabeth, was born after the couple moved to Graham. In June, 1979, Gadaire completed his training at Union, and began work at his new post. In February, 1980, he was ordained into the ministry of the Presbyterian Church and in May, received the degree of Doctor of Ministry from the Seminary. This qualified him for the position of Associate pastor of the church.³⁵

Dr. Gadaire immediately plunged into the current program of the church, and added significant features to it. One of these was enthusiastic participation in the annual CROP Walk; another was the "Pennies For Hunger" to raise food for the hungry in Zaire. He also continued and further developed the projects Efird had begun and shared the pulpit with Dr. Nance, while assisting him in other ways.

In the spring of 1983, the associate minister conducted the services and all other activities of the church for three weeks in order that Dr. Nance could fill an appointment made by the Presbyterian General Assembly. He joined twenty of the denomination's clergymen in an African Travel and Seminar in the interests of foreign missions. The travelers visited Ghana, Zaire, and Kenya, spending approximately a week in each. The Graham pastor returned with many interesting incidents to relate about the importance of the mission work in Africa. As a result, the congregation sent a substantial sum to the Abetifi Presbyterian Church, in Ghana, for aid in its program.

There were also several responses from members of the congregation to the opportunities for Christian service. In 1983, Susan Harris began a four-year term of duty as a Wycliffe Bible Translator in the Solomon Islands. Ellen Coble completed her training and became a Director of Christian Education in Texas. Gary Webb and John DeVette also chose fields of religious activity for their life work.

In 1982, the communicants of the church numbered 668 and 375 were enrolled in the Sunday School. The total annual budget was \$145,454, which did not include contributions from individuals for special purposes. The total value of the church property was estimated to be \$1,087,348. In addition to the small sums previously given for endowment, the Eugenia Fairley Goley Fund, started in 1982 with \$25,900 in memory of Mrs. W. C. Goley, has been increased to the amount of \$40,000.

The proposal for the union of the Presbyterian Church in the United States, or the southern church, with the northern, or Presbyterian Church, U. S. A. had been periodically revived for years and had met with disfavor by the Graham church officials. As recently as 1978, the Session voted its disapproval of the merger. However, when union was approved by a denominational majority, there was no opposition from either the officers or the congregation. In fact,

there was a feeling of relief and thanksgiving that the long controversy was ended and the split which began with separation in 1861 was finally healed. When the two bodies became one denomination on June 10, 1983, the church bell was joyfully rung at four o'clock in the afternoon to announce the tidings to the world. On this musical note, the Graham church took its place in the Presbyterian Church, U. S. A., and continued its march toward greater progress in the work of the Kingdom of God on earth.



Dr. Gadaire working with a youth group.



*The Reverend
Watt M. Cooper.*



*Mrs. Katherine A. Watson
Church Organist
for many years.*



*Mrs. Marry Etta Sprague,
Church Secretary.*



Mr. and Mrs. Otis Day, Custodians.



*Mrs. Tommy "Pat" Temple,
Organist.*



Left to right: Mrs. Ellen Andrews, teacher; Mrs. Edna Pritchard, director; and Mrs. Jean Dishner, teacher, in the Church Play School.

Footnotes

- 1 *Ministerial Directory*, 1967, 438.
- 2 Minutes Book #7, 199.
- 3 Minutes Book #7, 191; Book of Congregational Meetings, 1960-1970, 1; hereinafter cited as Meetings, 1960-1970.
- 4 Minutes Book #8, 63; Church Bulletin, May 12, 1968.
- 5 Minutes Book #7, 91, 102, 138, 149; Book #8, 6, 47.
- 6 Minutes Book #7, 136, 142; Book #8, 6, 35, 39, 93, 221.
- 7 Minutes Book #7, 132; Book #8, 107.
- 8 Minutes Book #8, 73.
- 9 Minutes Book #8, 107.
- 10 Minutes Book #7, 53.
- 11 Minutes Book #7, 132.
- 12 Meetings 1960-1970, 7.
- 13 Minutes Book #8, 76; Meetings, 1960-1970, 25.
- 14 Minutes Book #8, 120, 126.
- 15 Minutes Book #8, 120.
- 16 Minutes Book #8, 202.
- 17 Minutes Book #8, 120.
- 18 Minutes Book #8, 234.
- 19 Minutes Book #8, 157, 174.
- 20 Minutes Book #8, 271, 277.
- 21 Minutes Book #9, November 19, October 15, 1972; (Pages unnumbered; Church Bulletin, November 25, 1975.
- 22 Minutes Book #9, 74-2.
- 23 Minutes Book #9, September 17, 1972. (Page unnumbered).
- 24 Minutes Book #9, July 18, 1971. (Page unnumbered).
- 25 Minutes Book #9, 73-23.
- 26 Minutes Book #9, 74-21.
- 27 Minutes Book #9, 74-32.
- 28 Minutes Book #9, 74-55, 75-14.
- 29 Minutes Book #9, 76-16.
- 30 Minutes Book #9, 76-219.
- 31 Minutes Book #9, 79-15.
- 32 Minutes Book #8, 273; Book #10, 77-30.
- 33 Minutes Book #10, 78-10.
- 34 Minutes Book #9, 79-13.
- 35 *Union Roster*, 462.

Appendix A

Pastors of the Church Since Its Organization In 1850

The Reverend A. G. Hughes	1850-1856
The Reverend A. Currie	1856-1870
The Reverend B. W. Mebane	1878-1880
The Reverend George Summey	1881-1884
The Reverend E. H. Harding	1885-1889
The Reverend W. R. Coppedge	1890-1895
The Reverend W. P. McCorkle	1896-1901
The Reverend E. C. Murray	1901-1914
The Reverend T. N. McConnell	1914-1918
The Reverend Edward N. Caldwell	1919-1925
The Reverend Walter E. Harrop	1924-1944
The Reverend Edward N. Caldwell	1944-1946
The Reverend Edgar A. Woods	1946-1954
The Reverend William H. Kryder	1955-1958
The Reverend William W. Peters	1958-1973
The Reverend Donald C. Nance	1974-____

Appendix B

Ruling Elders of the Church Elected

Prior to the Rotation Plan

(List Compiled in 1950)

Ruling Elders

John Scott	1850-1856	J. A. Long	1913-1923
D. L. Ray	1850-1854	H. W. Scott	1915-____
Robert Hanner	1850-1882	J. V. Pomeroy	1915-1917
T. G. McLean	1850-1881	J. Clarence Walker	1919-____
D. C. Harden	1859-1866	A. K. Hardee	1919-____
T. M. Holt	1859-1896	W. O. Stratford	1919-1936
John Denny	1879-1888	John O. Corbett	1923-1929
W. C. Donnell	1879-1917	James C. McAdams	1923-1935
J. H. Holt	1879-1891	F. A. Miller	1930-1948
Armstrong Tate	1879-1893	B. M. Rogers	1930-____
J. A. Long	1888-1902	R. E. Stratford	1930-____
J. L. Scott, Jr.	1892-1924	Allen D. Tate	1930-____
L. B. Holt	1892-1920	Jere W. Bason	1939-____
J. H. Watson	1896-1921	M. E. Yount	1939-____
J. P. Kerr	1896-1907	Roy Davis	1939-____
G. W. Long	1896-1915	W. C. Wrike	1945-____
McBride Holt	1907-1945	Dr. H. S. Long	1945-____
J. H. White	1907-1946	P. C. Beatty	1945-____
C. P. Albright	1907-1942	R. L. Hill	1945-____
C. C. Thompson	1907-1929	E. E. McAdams	1949-____
G. W. Denny	1913-1917	R. B. McQueen	1949-____
A. T. Walker	1913-1917	J. C. Moore	1949-____
J. G. Walker	1913-1917		

Appendix C

After the Rotation Plan went into effect in 1953, the following Elders served one or more three-year terms or became members of the Life Class:

Hugh Allen
W. E. Bason
P. C. Beatty
Robert O. Beroth
E. Caldwell Black
Mrs. Virginia Tate Bodein
Thomas E. Boney
David Lloyd Bryan
Needham G. Bryan
LeRoy Bush
Eli P. Caruthers
George C. Coble
William B. Compton
William R. Cooke
William C. Council
John M. Crawford
Mrs. J. T. Dillehay
Walter O. Fonville
Mrs. W. C. Goley
Dean E. Hall
W. S. Harris Jr.
W. H. Hazard Jr.
George H. Heckman
Steve T. Helms
A. Beryl Hinshaw
Jerry A. Holt
P. A. Holt
Sidney B. Holt
Ben J. Jesnak
Ben M. Johnston

J. W. Lester
David B. Long
J. Griffin McClure
M. L. McMillan
R. B. McQueen
R. B. McQueen Jr.
J. Chappelle Moore
Robert L. Murray
George C. Neal
Garland C. Newlin
Allen J. Patten
Jack C. Ray
George A. Rogers Jr.
John W. Sharpe
C. O. Smith, Jr.
W. Veuland Smith
W. E. Smith
Durward T. Stokes
Pitman Sutton
J. C. Swanner Jr.
Allen D. Tate Jr.
Aubrey C. Thompson
I. H. Thompson
J. Frank Warren
George T. Webb Jr.
Grady J. Wheeler
Troy W. Woodard
H. Shelton Woodson
W. C. Wrike
M. E. Yount

Appendix D

Deacons of the Church Elected Prior to The Rotation Plan

(List Compiled in 1950)

Deacons

J. W. White	1879-1887	G. W. Albright	1896-1904
L. B. Holt	1879-1892	R. L. Walker	1896-1906
J. W. Whitsett	1879-1899	J. A. Farrell	1896-1900
R. M. Denny	1879-1881	H. W. Scott	1899-1915
J. L. Scott	1879-1892	J. H. White	1899-1907
McBride Holt	1892-1907	J. K. Mebane	1899-1914
J. W. Menefee	1892-1908	J. V. Pomeroy	1905-1915
C. P. Albright	1888-1907	R. S. Mebane	1907-1910
A. B. Tate	1888-1906	C. A. Tarpley	1907-1911
J. C. Walker	1907-1919	John M. Crawford	1926-_____
W. H. Anderson	1907-1937	Robert B. Tate	1926-_____
F. A. Miller	1907-1930	J. W. Browning	1932-_____
H. B. Mebane	1907-1910	E. P. Caruthers	1932-_____
W. E. Walker	1910-1913	E. E. McAdams	1932-1949
C. A. Scott	1910-_____	W. C. Wrike	1932-1945
L. B. Williamson	1915-1925	P. C. Beatty	1939-1945
S. T. Johnston	1915-1950	Dr. H. S. Long	1939-1945
A. D. Tate	1915-1930	Donald Tate	1939-1941
A. K. Hardee	1917-1919	W. R. Harden	1939-1949
Armstrong Holt	1917-_____	James Johnston	1939-1948
S. A. Florence	1917-1919	J. G. McClure	1939-_____
W. E. White	1917-1936	M. R. Neese	1939-_____
W. P. Smith	1917-1922	Aubrey C. Thompson	1939-_____
Robert L. Holmes	1919-1926	Geo. W. Harden	1939-_____
Don E. Scott	1919-_____	W. B. Compton	1949-_____
John O. Corbett	1919-1923	J. W. Harden	1949-_____
James C. McAdams	1919-1923	H. D. Jones	1949-_____
John Archie Long	1923-1942	W. A. McAdams	1949-_____
James H. Moser	1923-1934	George Neal	1949-_____
H. Currie Walker	1923-1931	Floyd Phillips	1949-_____
J. W. Williamson	1926-1936	Alex Rich	1949-_____
J. W. Roney	1926-_____	W. E. Smith	1949-_____
Dr. Will S. Long	1926-_____	D. T. Stokes	1949-_____
Walter E. Bason	1926-_____	Frank Warren	1949-_____

Appendix E

After the Rotation Plan went into effect in 1953, the following Deacons served one or more three-year terms or became members of the Life Class:

Elbert Adams	J. A. Hawkins	Mrs. Eunice H. Newlin
Hugh Allen	W. S. Harris Jr.	Marion L. Oakes
J. E. Andrews Jr.	George H. Heckman	Donald B. Pearson
H. Oneil Benson	Steve T. Helms	George R. Phillips
Robert O. Beroth	Herbert T. Hilliard	Jack C. Ray
Richard L. Biddy	A. Buryl Hinshaw	C. I. Reavis
Barry L. Black	Jerry A. Holt	J. Worth Rich
Donald Black	Sindey Ben Holt	A. Bradley Rich
E. C. Black	J. A. Houser	George P. Rogers Jr.
Thomas E. Boney	Thaddeus Hruslinski	K. F. Salley
John W. Boozer Jr.	Thaddeus Hruslinski Jr.	Don E. Scott Jr.
Loy S. Bowland	Foster Hughes	John W. Sharpe
Mrs. Loy S. Bowland	Ben J. Jesnak	Ronald B. Sims
W. L. Brooks	Ben M. Johnston	Thomas A. Smith
David Lloyd Bryan	James S. Johnston	W. Veuland Smith
Mrs. David Lloyd Bryan	William F. Joye	Donald C. Starling
Wade H. Cheek Jr.	Donnell S. Kelly	Robert M. Stockard
George Coble	A. Clarence Kimrey	Ralph M. Stockard
Mrs. George Coble	Mrs. Roy W. King	John H. Stockard
William R. Cooke	J. W. Lester	William M. Stockard
William C. Council	David Long	J. C. Swanner Jr.
Donald B. Covert	W. Carl Longest	Allen D. Tate, Jr.
Bruce V. Darden	Paul Longest	Robert D. Tate
Kent Davis	R. W. Loy	Russell K. Thompson Jr.
Steve Detter	Coy E. McAdams	I. H. Thompson
Ben C. DeVette	Hal L. McAdams	Allie B. Walls
John R. Essen	J. Griffin McClure Jr.	W. H. Ward
W. Hal Farrell	Charles McGoogan	George T. Webb Jr.
Walter O. Fonville	M. L. McMillan	G. Travers Webb III
Arthur L. Frisbee	R. B. McQueen Jr.	Charles A. Wells
Joseph L. Grier	Sam H. McQuirt Jr.	G. Joseph Wheeler Jr.
James R. Guthrie	Gordon R. McVey	Dan T. Wiggins
William F. Hadley	James Melvin	Jack P. Williams
Dean E. Hall	M. M. Miller	Troy W. Woodard Jr.
U. Dean Hall	R. M. Mitchell Jr.	L. Shelton Woodson
Boyd Harden	W. Phillip Moseley	L. R. Wooten
George W. Harden	Robert L. Murray	
P. R. Harden Jr.	T. P. Nelson	
Mrs. Edwin S. Harrington	Clark M. Newlin	
Edwin S. Harrington	G. V. Newlin Jr.	

Appendix F

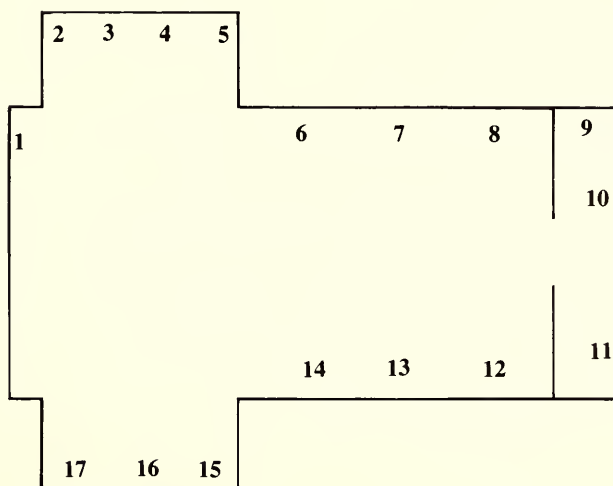
Inscriptions On The Stained Glass Windows of The Church

1. Armstrong Tate 1840-1897
Amelia F. Tate 1838-1891
2. In Loving Memory of Our
Daughter Ada 1869-1898
[Given by her parents, Mr.
and Mrs. James N. Williamson]
3. In Memory of our Parents
James S. Scott 1827-1897
Mrs. Bettie Scott 1833-1901
4. In Memory Robert B. McQueen Sr.
5. In Memory of our Beloved Daughter
Blanche Born Nov. 19, 1875 Died
Mar 29, 1893
[Daughter of Dr. George Long and
wife, Mary Walker Long]
6. Bertha Johnston 1883-1973
Sam T. Johnston 1899-1950
7. In Memory James G. Johnston
8. In Honor Ben Jesnak Jr.
9. L. Banks Holt 1842-1920 Mary C.
Holt 1844-1924
10. Thomas M. Holt 1831-1896
11. Edwin M. Holt 1807-1886 Emily Holt
1808-
12. Allen D. Tate Sr. Grace S. Tate
13. James Voorhees Pomeroy 1828-1891
14. W. Curtis Wrike 1896-1957 Bertha T.
Wrike 1903-1970
15. In Memoriam Alfred A. Holt
1828-1858 Bettie A. Holt 1827-1895
16. George W. Harden Elizabeth N.
Harden Rebecca Harden
In Memory W. Curtis Wrike
In Honor Dr. J. H. Hawkins
17. White Memorial [In Memory of James
Wilson White]

Window 1, 2, 3, 4, 5, 9, 10, 11, 13, 15, 16, 17 were installed in 1899.

Windows 4 and 16 designated as memorials in 1964.

Windows 6, 7, 8, 12, 14 were installed in 1964.



Floor Plan Showing Present Location of the Windows



The Brotherhood Class circa 1938.



The East Side of the Church Lot.

The Signboard was a gift from Mr. and Mrs. William C. McKeel, of New Bern, N.C.



The Activities Bus

Notes

